

# The Expositor and Current Anecdotes

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## Blindness of Preachers to the Value of the Child to the Church

### REASONS WHY TEN BOYS LEFT SUNDAY SCHOOL.

(The introduction to a timely booklet by E. C. Knapp, published by F. M. Barton.)

At Lancaster, the State of Ohio keeps under restraint 1,000 incorrigible boys. There are no walls and it frequently happens that a boy runs away. On top of the steam plant is a large whistle which can be heard for five or six miles. When a boy is missing this whistle is blown, and that is the signal for every farmer in the surrounding country to be on the lookout for the boy. As the farmer receives \$5.00 for returning the boy, very few escape altogether.

The State of Ohio gladly pays \$5.00 to retain its hold on a bad boy. Boys not yet bad are escaping from Sunday School every Sunday and teachers and officers are not always willing to spend 5 cents to get them back, or better yet to consider means for preventing their escape.

What is a boy worth? Father, mother, what would you take for your boy? You wouldn't say! But that is sentiment. What is a boy worth commercially—from a business standpoint?

The value of a boy 12 to 14 years old to the business men of a community is \$150 a year. It costs his parents or himself that amount to clothe and feed him. At 18 he costs at least \$200 a year.

Your class of ten boys represents an actual physical value of \$1,500 to \$2,000 a year. When the boy is 18, if properly trained, he becomes self-supporting (unless he is sent to college) and becomes worth \$400 to \$500 to the community. If not properly trained he becomes a ward of the State, and if sent to reform school he costs on an average \$150 a year, if old enough to be sent to the penitentiary, he costs more. The expense of sending a boy to the penitentiary very often runs up as high as \$3,000 in court expenses. If he stays in penitentiary ten years, the total expense is \$5,000 or more. This is paid by taxpayers.

From an economical standpoint it is very important that boys be kept in Sunday school or under some other good influence during the years when his actions and habits determine whether he shall become a producer or a parasite, a bee or a drone that is supported by the bees.

In the last civil war in the United States 2,841,906 men and boys enlisted in the Union Army. Of this number 1,151,438 were eighteen years and under. Of these 844,891 were seventeen years and under. It can be said that this

war, one of the greatest in history, was carried on for over three years by boys, for the same thing was true of the Confederate Army.

If it is a question of gravity to the nation, to the state, and to the society, as to what becomes of boys, or what they become rather, it surely is a question for the church to consider. It is even a question of the survival of the church. Let us spend a portion of the energy required to win men through revivals and special efforts, on the boys in an effort to keep them in Sunday school.

But side by side with the thought that the boy is a future possibility for the Christian church, must come the sad thought that in many communities there are fewer boys and young men in our Sunday schools than there are girls and young ladies. Frequently I have counted the boys and girls between the ages of ten and eighteen. Sometimes I find two girls to every boy; occasionally three girls and in one school by actual count there were four girls and young ladies to each boy or young man. Another sad fact is that the boy drops out of the Sunday school just before reaching the period known as the conversion period. We must also realize that the criminal tendencies are developed about this time. The period of conversion is to a great extent the period of crime. Some of our boys who were regular in attendance in the Sunday school when they were ten or twelve years of age became irregular when they were thirteen or fourteen years of age, and were becoming criminal offenders when they were fifteen or sixteen years of age. When we realize these things we must ask ourselves this serious question, "How can we hold the boy? Why does he leave the Sunday school? What can we do to bring them back or at least what can we do to hold those we now have?"

### THE AGE OF CONVERSION.

We are in receipt of a most suggestive chart on the open confession of children, as collected by Mr. E. O. White, the Sunday school statistician of Toronto, Canada.

While this compilation is made from figures from a questionnaire of the British and Canadian pupils, it is nevertheless as true of those of the United States.

The record is that of *one thousand members*.

OUT OF ONE THOUSAND MEMBERS.

128 pupils were converted between the ages of 8 and 12.

392 pupils were converted between the ages of 13 to 16.  
 322 pupils were converted between the ages of 17 to 20.  
 118 pupils were converted between the ages of 21 to 24.  
 40 pupils were converted between the ages of 25 to 60.

THE PERCENTAGES ARE AS FOLLOWS:

52 per cent confessed Christ before they were 16 years of age.  
 84 per cent confessed Christ before they were 20 years of age.  
 96 per cent confessed Christ before they were 24 years of age.  
 4 per cent confessed Christ above 24 years.

These figures are a sufficient incentive for each pastor to change his line of thought to one of prevention, rather than to reclamation.

The superintendent must perforce recognize his tremendous responsibility in the face of these facts, and the teacher should more than ever value the opportunity given of thus leading 96 per cent to Christ, as against 4 per cent from mature life.—*Live Wires*.

## Successful Sunday Evening Services

*From Workable Plans for Wide-awake Churches by Christian F. Reisner, and published and copyrighted by Jennings and Graham, Cincinnati, O.*

### GUARDING THE SABBATH.

The first question recently asked by a committee looking for a pastor for a large church, when one was recommended, was, "Can he command a Sunday night audience?" This problem tests a man's ingenuity, strength, and consecration. There are some communities where it seems impossible to draw the people out Sunday night. In certain social circles the evening is now used for large dinner parties and receptions. Once it was counted sinful to even make a friendly call at any time during the rest day. But some visits sweeten and spiritualize both the caller and the one called upon; yet anything that makes Sunday a gala day, and causes one to lose its restful, religious and home-building atmosphere, should be positively condemned. In the rush and hurry of modern life there is some excuse for people remaining at home Sunday evening for family culture and the nurture of home religion; but when other attractions get their thousands to secularize, if not demoralize them, the splendid machinery, brains and spirit power of every church ought to be able to get an audience in some place, if not in their own church building, then in a downtown hall or mission.

Few wide-awake, healthy, consecrated men are willing to lose the opportunity for collecting and speaking good cheer to the vast throng who might be brought to a Sunday night service. The determined and versatile man can get a hearing somewhere. But to get people modern methods must be employed, and a man must be even willing to stand sharp criticism. He needs an old motto, "Be sure you are right, then go ahead." Follow this fearlessly and faithfully and results are sure.

### CLOSE THAT HOLE. (694)

A gentleman took his little boy upon his knee and told him the story of the lost lamb. How it found a hole in the fence and crawled through, how glad it was to get away, how it skipped and played in the sunshine, until it wandered so far it could not find its way back.

Then he told the little fellow how the wolf chased it, and how finally the good shepherd rescued it and carried it back to the fold. The little one did not say a word until he got to that part of the story where the shepherd had carried the lamb, all wounded and bleeding, back to the fold, when he exclaimed, "Say, papa, did he nail up the hole where it got out?"

Thousands of officers and teachers are interested in this very problem, and thousands more should be. They are trying to close the hole so that these multitudes of little ones may be kept in the fold and never be allowed to stray. Every indifference, every poorly kept class record or class interest, every lack of preparation, every neglect of prayer, every failure to measure up to opportunity is a hole through which our scholars escape. O teacher, examine your equipment. If there is a lack, remedy it. If there is a hole, nail it up.—*Bible Teacher*.

Every pastor corresponded with put special time and effort on his evening services. Here are some of the details given in letters. The general plan is to have special, popular subjects treated briefly and surrounded with the best and most varied kinds of music. Nearly all make the service evangelistic and push for conversions. C. M. Boswell, formerly Philadelphia Methodist City Missionary, says: "Good singing, pointed and direct preaching, a band of men inside of the altar, and sinners converted, did the work. When it was noised abroad that we had sinners on their knees, the people came in crowds." Rev. A. C. Dixon says: "The evening service is often larger than the morning, and we make it evangelistic. There is scarcely a Sunday without conversions." Rev. Courtlandt Myers says: "Rarely pass a week but that anywhere from one to four hundred are inquiring the way to Christ." The question asked was: "Do you succeed with a Sunday evening service? If so, how?" Rev. M. P. Boynton: "Never setting any traps to place the unsaved in conspicuous relations to the rest of the audience. After-meeting in the auditorium, and invitation to stand or come forward." Rev. C. B. Mitchell: "Preach my best sermons at night. Have after-services. Will soon have receptions to young men and women after Sunday night service, with light refreshments." Rev. W. B. Hinson: "By regarding it of prime importance." Rev. J. W. Brougher: "For ten years I have never seen a Sunday night that my church was not crowded. Make it evangelistic, and draw the net every Sunday night." Rev. J. H. Hopkins: "By the finest music, the most earnest preaching we can provide. Special attention to strangers. Never close during summer." Rev. W. M. Smith: "Congregation fully as good as morning, often better. Preach to young people; often have special services."



Sometimes have preludes on the Gospel illustrated by current events. Have strong social committee to welcome strangers." Rev. F. T. Rouse: "Close the night services two months in the summer, but hold frequent meetings in the park." Rev. E. L. Powell: "A plan which we have adopted is a monthly meeting, coming the last Sunday night in each month, in one of the large theaters in the city. Hundreds of people come to these services who do not attend any other church service. We have found these meetings to be of wonderful influence and power. Our audiences always test the capacity of the building." Rev. Dillon Bronson: "Do not succeed. This is a rich residence community. Very few will go to church more than once a Sunday." Rev. George C. Peck: "We have from a thousand to fifteen hundred on Sunday evenings. I never advertise subjects. Preach a straight, eager Gospel, and look for results." Rev. C. L. Kloss: "Evening service as largely attended as morning. Plain Gospel sermon." Rev. D. G. Downey: "My Sunday evening congregation has always been the largest. I strive to be at my best in this service and preach the gospel in terms of today, with illustrations from literature and life of today." Rev. C. R. Scoville: "Yes. It is our greatest service. We make it evangelistic the year round." Rev. F. E. R. Miller: "Yes, fill the house. Just preach the gospel of love, for the sinner, judgment, and retribution, for all I'm worth, and then clinch it in after-meetings." Rev. W. H. Day: "Yes. We always have an audience worth preaching to. Courses of Bible exposition. Courses on practical topics, stereopticon sermons, travel talks, and evangelistic musical services." Rev. F. N. Calvin: "Yes. Nearly always have a full house. By good song service and earnest, up-to-date sermon." Three pastors, Rev. John Faville, Rev. W. A. Bartlett, and Rev. F. T. Rouse, trace their success to the Sunday evening men's club. Dr. Rouse has used it for twelve years.

In 1892, Henry Faville organized the men of his parish "to increase the interest and effectiveness of the Sunday evening service." All men of whatever or no church who are willing to help make an evening service effective were taken in as members. The officers are changed quarterly, and the committees monthly. Of the four hundred members at Peoria, nearly two hundred were not church members. It increased the evening attendance four-fold. The club, by dues of a dollar annually and the evening collection, pay for the evening music and programs. This averaged \$17.30 a week for the first year. The reception committee greets people at the door. The usher committee supplies twelve ushers every week. The music committee solicits members for the choir and orchestra. The social committee arranges banquets and entertainments. It has, in addition, a program, printing, invitation, and membership committee. They frequently arrange for other speakers than the pastor for Sunday evening. The programs are elaborate and costly. The business meeting is held at the close of the evening service the last Sunday of every month. The anniversary meeting is made very important.

W. A. Bartlett publishes a list of the members of his men's club and gathers them around a supper table at the church, preceding the Wednesday evening prayer meeting once a month to discuss the Sunday evening service and devise ways and means.

One of the most practical and well-written books ever offered on the subject is "The Sunday Night Service," by Rev. W. F. Sheridan, of Baltimore, Md. He approves the pastor, located near the circus tent, who went to the grounds Sunday afternoon to catch the crowds, watching the preparations, with a bright religious service. He gives an interesting symposium of facts and subjects for Sunday night service. He has had remarkable success, and has almost without exception given the invitation every Sunday night with quite general results.

Rev. M. P. Boynton puts a card in the pews, with a place for a cross before a request for the pastor to call and discuss either the Christian life or deeper consecration. Rev. Courtlandt Myers adds to this the one who is a Christian but not a church member.

The music for the Sunday evening service is an important subject. It will pay the empty pew preacher to take a little time out of the study even to build up and improve this part of the service. It provides the greatest magnet for the crowd, and will insure a "go" to the meeting. No one succeeds without making the music a feature.

The Metropolitan Methodist Episcopal Church, New York City, has a pipe-organ and a large orchestra for all services. Calvary Methodist Episcopal Church has a vested choir of eighty. The English Methodists or Wesleyans utilize complete brass bands in Sunday parades and services. Dr. Briggs, formerly pastor of Central Methodist Episcopal Church, San Francisco, crowded his downtown church all summer by using a volunteer orchestra. Parson Uzzell's great tabernacle in Denver makes a strong feature of a large orchestra. The orchestra is widely used by all denominations in all places. Rev. Edward Judson, pastor of Memorial Baptist Church, New York City, in "The Institutional Church," argues that a choir seated in the back of the house saves the audience from a curious watching of the singers, and them from display, and that then congregational singing is more general.

A quartet sings beautifully, but has too little volume to lead a congregation. The little "ditties" in the Gospel song-book are widely criticised and with some justice, and yet many of these easier pieces stay in the mind, catch enthusiastic support, and attract when staid hymns would fall flat. When the audience sings unanimously, hearts are thrilled, unity is secured, and personal interest is insured. Even though the music leader can not grip the audience, the pastor may help by asking the ladies, the men, or different sections to repeat the chorus until all start singing. Stay at an easily sung piece until every one is interested. Rev. B. F. Dimmick, pastor of Wesley Church, Columbus, Ohio, prints on his church bulletins the following: "Send up to the pastor in writing your favorite hymn by an usher. It will be sung at the praise service." This is a fine plan. It gives an interest in this part of the service,



and enables one to find the popular songs. It is well, when five or six are suggested, to have the audience vote on the one most desired. When a new piece is tried, ask every one who likes it to hold up his hand; then those who do not to do the same. Pass slips of paper and request the people to write their favorite piece upon these slips. Select the ones suggested by the most people. Songs that the people like and will sing must be used.

Special features may be advertised. Grace Church had the following: A brass band of forty-five pieces gave one concert. The State Industrial School band was brought to the city for two services. A Young Men's Mandolin and Guitar Club, as well as a mixed club, rendered special music. Other special features were: A boys' choir of twenty-five members, a young people's orchestra, a large phonograph, the Mendelssohn Male Quartet (a professional concert organization). Every Sunday evening some special feature of this sort is advertised. The audience looks forward to it.

The people are allowed to clap their hands and encore a musical selection. This may shock some at first. Visiting F. B. Meyer's London church, the writer was surprised to see the six or eight hundred men on a Sunday afternoon applaud a point in the sermon and call back a soloist. At tea Mr. Meyer, being asked about it, said: "This is the way they express their emotion. It is a Methodist Amen." This suggestion started thoughts that banished objections.

Dr. Banks, while pastor of First Methodist Episcopal Church, Cleveland, Ohio, gave a ten-minute editorial prelude to every evening sermon. He dealt with local city government and all sorts of public affairs, relating them to righteousness. At another time he assigned ten minutes to questions handed in one week previous, and to which he gave very careful thought. If the interrogations did not come in vital and fast enough, he prepared some himself. While pastor of Grace Church, New York City, he delivered a ten-minute prelude on some great event of the preceding week, always endeavoring to draw a moral lesson from it.

While a pastor in Kansas City and again in Denver the author secured eight of the prominent citizens from different denominations to speak ten minutes preceding the sermon in answer to the question, Why am I a Christian? In Denver the speakers included the General of the State militia, the most successful surgeon in the city, a prominent business man, and the United States District Attorney. In Kansas City, Alderman (now Mayor) Beardsley, the head of the largest music concern in the West, one of the editors of *The Star*, and a leading wholesale merchant spoke. The young men were thus given living illustrations of the fact that men could succeed as Christians. Care was taken in selecting speakers of unimpeachable character.

The Second Congregational Church, Oak Park, Chicago, has its evening service at five P. M., followed by the Christian Endeavor meeting at 6:15. Many pastors do not permit the young people's meeting to be dismissed, but immediately take charge and run a forty-

five minute service. Rev. Charles M. Sheldon gives his time and strength in helping the Christian Endeavor Society to plan its evening devotional meeting, and then substitutes this for the Sunday night service.

First-class material can be secured for a series of sermons and an unusual interest be aroused by sending a letter to a number of prominent men of the city concerning personal religion. It will start thought that often leads to conversion. It will give ministers an introduction to circles and individuals otherwise closed to them. People are always respectful in conversing about religion with the kindly and tactful person. The following letter was sent to representative citizens soon after beginning a pastorate:

"Dear Sir:—We are very anxious to make Grace Church a real servant of the people of Denver. You are a representative citizen who is able to measure and know the city's needs. May I take the liberty of occupying your valuable time for the purpose of gaining information and getting your advice? First, for the sake of helping others, without thought of impertinence, may I ask a personal question, or two? Are you a professing Christian? Of what church are you a member? Do you count it unnecessary to be a professing Christian? Were your parents Christians? Is the Christian religion a benefit to the world? If so, why? Why does the Christian church fail to reach more people? What is the best work it does? Suggest a topic or two preachers should handle in the pulpit. In what way do Christians fail?

"I am having a series of addresses in our church, preceding the evening sermon, by Denver business men, and will be glad to see you present.

"A number of other men have been sent a letter similar to this one. I shall compile and use the replies beginning January 17th.

"I am yours respectfully, .....  
"P. S.—Your name will not be quoted, if you so request."

Western and even some Southern cities are filling with new citizens from every state in the Union. The new-comers naturally get homesick. Just to see a face from the old state will do them good. Let the church arrange a reunion service of some sort. Details can be worked out locally. A few suggestions may help. The pastor may preach on "The Old Home." Have special music. Sing a few state songs like, "Maryland, My Maryland," or, better still, have religious words composed to fit the music. Many state Epworth Leagues and Christian Endeavor organizations have done this. If the church and audience is large, have a small placard marking seats for the more important states, and have the ushers seat folk accordingly. If the church is small announce a pew number for each state, where all can gather at the close. The service should close early, so that the people will have an opportunity to meet each other. A Fort Collins (Colorado) Presbyterian Church keeps a register for all strangers to write their names and addresses. The local residents also register their "old home" address. The names are arranged by states, so that inquirers can easily



locate people from a given commonwealth. Visitors often discover an acquaintance or old friend. Put a bright, faithful man in charge, and he will keep things straight. Frequently a Sunday evening testimony meeting, in which each one tells in what state he was converted, giving town and church, is attractive. He may add the name of the pastor under whose preaching he was converted, and the name of the denomination first joined. Alert attention is insured and real heart stirrings occur. Old friends are reunited or new ones made by ties thus discovered.

#### SUBJECTS AND THEIR FORM.

It is, of course, laudable and necessary to preach the Gospel Sunday night. The people will welcome it as no other message, and a consciousness of having sown fruit-bearing seed will soothe and rest the pastor. But it must be put in a fresh, lively, and hearty way. The word-dress must be modern, and the whole be related to the throbbing, hurrying life that walks the streets and works in shops and offices, factories, and stores. Rev. D. G. Downey says: "Illustrations of Bible truths should be gleaned from the science, the literature and the life of today. Connect the present hour with eternal principles controlling all the hours." Dr. Banks says: "I put a good deal of time on the selection of a topic. I try to invent a method of stating the theme in such a way as not to repel the people, but rather to attract them to come to hear the sermon. I have known people to come twenty or thirty miles because the theme had been stated in such a way as to catch their attention."

The subjects are not alone important, but their wording and their relation to current events and discussions is vital. The subjects at Grace Church are popularized. There is a vast difference between sensational and popular subjects. "How to be Happy, Though Married," "The First Kiss," "Work for a Widower," are purely sensational, even though founded respectively on the injunction, "Husbands, Love Your Wives," "Judas Greeting his Master," and the arduous work of Paul. A doctrinal subject may be popular; e. g., after a revival meeting. "Is the Bible True?" "Are Christians Alone Saved?" "Why Should I Pray?" "How Should I Spend Sunday?" were treated. Holidays offer good subjects. "In the beginning God" was used when New Year's Day came on a Sunday, with the subject, "A First Word for the First Day." Here are others used: "Christmas Presents," "How Shall I Celebrate Fourth of July?" "The Origin of Thanksgiving Day," "Hallowe'en Superstitions," On Lincoln's birthday: "Was Lincoln a Christian?" "The Task for Lincoln's Successors." On Labor Days the subjects were "Christian Socialism," "The Labor-day Celebration" (Mark 6:3). Seasons also are utilized. "The Falling Leaves of Fall" (Isa. 34:4) may give truth to men as they afterwards see the leaves falling at their feet. "A Drink of Water" (John 4:7) strikes home on many thirsty days. "A Cool Place" (Gen. 5:8) recalls many summer experiences. Questions of common discussion are related to religion by a sermon. "Lodges and the Church" opened a fruitful field. "The Old Home" repictured hap-

py days, and these often re-create the appetite for religion. Here are others: "Sunday Theaters and Loafing" (Ex. 32:6); "Model for Denver Young Men" (John 9:25); "Gambling, Its Source and Effect" (Matt. 27:35); "Entertaining Denver's Strangers" (at the opening of a convention) (Heb. 13:2); "The Power of Advertising" (Num. 24:4).

Different groups of people have been asked in for a special service. The gas company men listened to the Gospel with the subject, "Turn On the Lights." Salesmen were invited by cards distributed at the stores after they closed in the evening, with the subject, "Can a Clerk be a Christian?" The employees of a large high-class business house listened to "Store Standards" built around their own firm's motto. Myron Reed, a former Congregational minister of Denver, now deceased, in a personal letter in answer to a query as to sources for sermon subjects, said, "Read the newspapers." It has proven to be good advice. Many public occurrences arouse ethical and religious thoughts and questions. God's truth, through a sermon, will often clear them. A few topics treated by the author will illustrate: "Lessons from the Recent Floods" (after a devastating river overflow in Kansas) (Psa. 9:16); "The Citizen's Duty Toward the New Charter" (to consider it and follow right); "Life's End for Leading Men" (when a number of prominent men had just died) (Eccles. 2:13); "The Baltimore Fire" (Psa. 39:4); "Providence and the New York Boat Fire" (Isa. 43:2); "Suggestions from Russian-Japanese War" (1 Cor. 9:26). It will pay freshly to read Phelps' "Theory of Preaching" on the formation of sermon subjects. Long, stereotyped, dry forms do not attract or get rooted in the memory. Every one is worthy of careful phrasing. Dr. Gladden, in "The Christian Pastor," suggests for Sunday night the treatment of great social questions in which men are interested, and to which they will be attracted. He names the labor question, poverty and pauperism, treatment of criminal classes, public health, education, municipal government, the ethical bearings of political measures and methods. He concludes: "The pulpit is secularized not by the kind of topics, but by the method of their treatment. Many men will, like Nicodemus, come at night when they will not be seen going, as in the daytime."

Here are a few subjects taken from Rev. W. F. Sheridan's chapter on "Some Successful Sermons Series:"

BY WILLIS P. ODELL.

#### THOSE HOLY MOUNTAINS.

1. Quarantana—The Mount of Temptation.
2. Hattin—The Mount of Beatitudes.
3. Hermon—The Mount of Transfiguration.
4. Calvary—The Mount of Crucifixion.
5. Olivet—The Mount of Ascension.

#### GOD'S HEROES.

1. Savonarola, the Florentine Patriot.
2. Martin Luther, the Hero of the German Reformation.
3. General Gordon, the Hero of Khartoum.
4. John Knox, the Hero of Scotland.
5. John Bunyan, the Dreamer of Bedford Jail.
6. John Wesley, the Hero of Methodism.



BY EDWARD S. MINDE.

SHORT TALKS TO MEN OF BUSINESS.

1. Luke, the Physician.
2. Zebedee, the Fisherman.
3. Elisha, the Farmer.
4. Zenas, the Lawyer.
5. Cornelius, the Soldier.
6. Jubal, the Musician.
7. Abel, the Shepherd.
8. Nimrod, the Hunter.
9. Ahithophel, the Politician.
10. Levi, the Customs Officer.

BY JAMES M. THOBURN, JR.

EPIDEMIC DELUSIONS.

1. Spiritualism. "Bring Me Up Samuel."
2. Theosophy. "As James and Jambres Withstood Moses, so do these Resist the Truth."
3. Christian Science. "Refuse Profane Old Wives' Fables."

BY CHARLES BAYARD MITCHELL.

HIGHWAYS TO HELL.

1. The Amusement Highway.
2. The Money Highway.
3. The Self-Indulgent Highway.
4. The Drink Highway.
5. The Skeptic Highway.

BY WILBUR F. SHERIDAN.

SIX MODERN DEVILS.

1. The Bad Literature Devil.
2. The Gossip Devil.
3. The Pleasure Devil.
4. The Gambling Devil.
5. The Liquor Devil.
6. The Greed-for-Gold Devil.

Dr. Banks, who has been eminently successful in getting great audiences in downtown churches, says in "The Great Sinners of the Bible:" "My theory (about the Sunday night service) is very simple. Men and women will not go to Church very long or very frequently, unless they are personally preached to. . . . On Sunday night I preach to sinners as directly and simply and earnestly as I know how, and hundreds of them come to hear me preach every Sunday night. I do not preach an easy gospel. I do not call the sermon a lecture or an address. . . . I find there is wonderful interest in the old Bible stories; that no story of modern fiction has such gripping power on an audience as the old stories of the Bible translated into modern language and told in the tongue of the day." The sermon is characterized by "illustration and brevity."

"At the close of a sermon especially addressed to unconverted people I always give some opportunity for confession of Christ and the expression of a determination to lead a Christian life. I do not always do it in the same way. Sometimes I ask the sinner convicted of sin to come forward and kneel at the altar; at other times I invite him into an inquiry room. Sometimes I ask for the uplifted hand, or the rising in the congregation."

Many a life comes out on top in spite of every evil circumstance brought to bear against it, while others are succumbing to the same circumstances. It only reveals the fact, that God has a hand somewhere. For when he has a purpose in a man's life, he shapes every thing to that end. Thus he dealt with Moses.

## Topics of Sermon Series for Sunday Evening Services

Ward Beecher Pickard of the Richmond Avenue M. E. Church, Buffalo, has used post-cards to advertise a series of attractive subjects for June. It is as follows:

"The Unexpected Always Happens"

### "The Providence of the Unexpected"

A SERIES OF SUMMER SUNDAY NIGHT SERMONS BY

WARD BEECHER PICKARD, D. D.

Richmond Ave. Methodist Church

Cor. Richmond Avenue and W. Ferry Street

#### TITLES AND DATES

- JUNE 2—The Unexpected Devil.  
JUNE 9—The Unexpected Angel.  
JUNE 16—The Unexpected Detective.  
JUNE 23—The Unexpected Saint.  
JUNE 30—The Unexpected Lesson.

- ¶ Worship begins at half past seven o'clock.  
¶ Short Services. ¶ Solo Singing. ¶ A Hearty Handshake.  
¶ A Chorus Choir under the direction of Mr. A. Jury will sing at every service.  
¶ When you have read this announcement hand it or mail it to someone else.

We are informed that the following card distributed by a half-dozen young people packed the church where they were used—a church that had been accustomed to small Sunday evening congregations:

### FIRST METHODIST EPISCOPAL CHURCH

ALEXANDRIA, MINNESOTA.

#### SUBJECTS FOR EVENING SERVICES

- February 17—"The Cost of Running one's own Sawmill."  
February 24—"For Girls—"What's the Matter with the Boys."  
March 3—"Sad Mistake of a Great Prophet."  
March 10—"For Boys—"What's the Matter with the Girls."  
March 17—"How Can Men Who Take Usury or Interest be Christians."  
March 24—"Our Running Mates."  
March 31—"Special Privileges of Large Men."

There is a seat, hymn book, and cordial welcome for YOU.  
Come and bring your friends.

R. W. WILCOX, PH. D., PASTOR.

Charles W. Fletcher, First Baptist Church, Washington, Pa., used the following series successfully:

#### OLD TESTAMENT BEATITUDES.

- "Blessed are they that dwell in thy house,"  
or The Blessing of Worship. —Ps. 84: 4  
"Blessed are they that keep his testimonies,"  
or The Blessing of Obedience. —Ps. 119: 2  
"Blessed are ye that sow beside all waters,"  
or The Blessing of Generous Faith.—Isa. 32: 20  
"Blessed is he whose transgression is forgiven,"  
or The Blessing of Pardon. —Ps. 32: 1  
"Blessed is he whose strength is in thee,"  
or The Blessing of Dependence. —Ps. 84: 5.  
"Blessed are all they that wait for him,"  
or The Blessing of Patience. —Isa. 30: 18  
"Blessed is the man whom thou chastenest,"  
or The Blessing of Trials. —Ps. 94: 12

Robert G. Dogan, Jefferson Street Baptist church, Roanoke, Va., writes:

"As a solution of the Sunday evening problem there is, in my judgment, nothing that



equals an interesting series on important and 'catchy' subjects.

"The only difficulty I have experienced with a Sunday evening crowd has been to find seats, yet the church holds five hundred. All due, in a great measure, to blazing out occasionally in a series, with special music, sermon 25 to 30 minutes, whole service, 1 hour. The secret of a full house is, work and pray, and preach the Gospel.

"At several of these services I have noted more men present than women.

"I herewith enclose topic card on 'Character Sketches,' the first of which was delivered last night to a packed house."

## CHARACTER SKETCHES

From Old Testament.

Series of Sunday Evening Discourses

JEFFERSON STREET BAPTIST CHURCH

REV. R. J. DOGAN, Pastor

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March 3.	Moses—Pure Patriotism.
March 10.	Delilah—Love's Tragedy.
March 17.	David—Song and Sorrow.
March 24.	Elijah—God's Majority.
March 31.	Belshazzar—Wealth and Wickedness.
April 7.	Daniel—God's "Man."
April 14.	Vashti—Sanctified Beauty.

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Services begin 8 P. M.; close 9 P. M.  
Good Church Music.

A HEARTY WELCOME TO ALL.

## The You-and-I Plan

By James L. Hill, in "Seven Sorts of Successful Services." Published by E. B. Treat, New York.

It involves a spirit of comradeship. It is the face-to-face, heart-to-heart style of address. Though given in the church on Sunday night, perhaps instead of calling it a sermon of the old-fashioned sort with labored divisions, it would be more appropriately styled an address on Life. It assumes, in a bright, crisp, exhilarating way that the principles of Christianity have their bearings on the vital questions of the hour, be they individual, social, ecclesiastical, national. It presumes that the audience is largely composed of unconventional men and women. It finds their level. It usually champions the side of the people, taking the part of the under man. There is a good deal of the pastor-abroad-in-the-community behind this service. It will be found generally that we are now describing the type of minister that usually has the best evening congregation in town. Fortunate for him if his church is situated on a runway. He is thoroughly in sympathy with his audience, particularly with young people, and they know it and throng his house. People listen to him because they believe in him. They think he is theirs. He attracts by making them feel that he has a message that it will do them good to hear. He talks to them. He is a sort of older brother. He has an indefinable warmth of heart. It is a matter mainly of temperament and talent in the preacher himself. He must know the life of the people and have many different points of personal contact with it. He is almost sure to be a valuable man in the community. He is most popular where the service has suffered from being routine and indefinite. Hitherto it

has not been sufficiently interesting to secure a popular, promiscuous church attendance. An audience with him is not to be preached at, nor, by the time the Sunday evening service is reached, electrified, but it is approached in a conversational style as if a man were talking to them. It is the mode people prefer. His church is a great rendezvous for the "floaters" who have not literally interpreted our Lord's command, "Go not from house to house." It is a great chance to Christianize the pagans, as someone has called them. It ought not to discredit a service that people attend because they like it, as distinguished from attending it from a sense of duty, as those who attend from a sense of duty are the most excusable of all, for they have already attended, it may be, two earlier services and the Sunday School and the Young People's Society of Christian Endeavor meeting, which, as training schools, are as essential parts of the modern church as the Sunday evening meeting, and one is not to be sacrificed for the other. The address is simple, direct, illustrative, usually unwritten, and as colloquial and familiar as possible. He takes up in an easy way the problems of religious experience. He shows them that the Bible has lifted heathenism off its hinges; that Christianity has done the work of God in the world, and that its vital, central truths will be the rudder of the twentieth century. He asks them how they square their religion with their politics. Like Phillips Brooks he seeks to have them, in considering a problem, put themselves outside of the question. He tells them that every difficulty that frets humanity is touched by the Gospel in some way. Each winter has its problems. This winter does. Here is one of them. Now what shall we do about it. What is the best that can be done? What would you do? These are Promethean problems of present-day interest. One evening, so we have read, slips of paper were distributed on which all were asked to write their greatest doubt, and their surest conviction. These doubts and convictions were grouped and made the basis of the address a week later. In some instances attendants upon this service have been invited to name topics on which they were seeking light, and ministers soon found themselves grappling with vital themes, having such a text as, "Be content with such things as ye have," and confronted with the question, Is contentment on the part of the socially non-elect desirable?

\* \* \* \* \*

Father Taylor of the Mariners' Church in Boston, so quick in his sympathies, fell inevitably into the You-and-I plan. A widow with breaking heart and pressing need came to him and in his exigency he turned to God in prayer and said: "Oh, Lord, we are a widow with six children." This is the Brother method, and it finds sympathetic, affectionate, and unhesitating response in hearts that attend upon its welcome ministry. There are some questionable amusements, and some practices that are neither all right nor all wrong, that people are willing to have discussed with them in a fair, open way. How do they seem to this man of the growing Sunday evening congregation, who performs



the office of a sort of a pastor-at-large? They like this method of approach better than that of a man who denounces a thing and dismisses it and makes it all wrong by calling it so. Sweeten the pill and gild it as you will, there are masses of men—as sheep having no shepherd—whose habits, judgments, practices, attitudes toward the church, the saloon, the Sabbath, the commandments, and the cross need a considerable modification, who are most easily approached on Sunday night, easier than on Sunday morning, easier than when weary or occupied during the week, and the form of address that seems to reach them and to be effective with them is that which most nearly resembles an interview. In that it is not unlike some of our Saviour's work, "Today I must abide at thy house." St. Paul at times began on the other man's level, "Especially because I know thee to be expert in all *customs and questions* which are among the Jews."

## A Plan for Summer Prayer Meeting

In some churches the prayer meeting is abandoned for the summer, and in others it is so poorly attended and lifeless that it is a mere form.

Why not divide the prayer meeting into two or three cottage prayer meetings, appointing leaders? This would bring people into touch with the prayer meeting who seldom attend. This method was followed during February by the Fourth Congregational Church, Hartford, Conn.

## Unusual

The Hon Joseph Chamberlain is fond of relating an incident that occurred while he and Lord Rosebery were returning from the theatre one night.

While crossing the street they were accosted by a ragged boy, who, after sweeping the mud from their path, asked for alms.

Lord Rosebery was about to give the boy a coin when an idea struck him. "My boy," said Rosebery, "if you will hit that policeman a swat on the back with your muddy broom I will give you ten shillings." Prompt to the word, the boy crept in back of the officer and raising his broom struck him in the back, then turned and ran, but to the dismay of Rosebery the officer caught the boy after a chase of a few yards.

Not wanting to leave the boy in a fix, Rosebery tried to fix things up with the officer, but that worthy gentleman would not listen, and took them all three up to the station.

They were taken before the judge of the station, and after surveying them through his glasses he took down a book, and turning to Chamberlain asked his name. "Hon. Joseph Chamberlain" was the reply, and the judge smiled.

Rosebery responded also with his full title, "Lord Rosebery."

The boy was next, and stepping to the front he drew himself up to his full height and waited for the usual question, "Your name?"

"My name?" said the boy. "Well, judge, I'm not the kind as what goes back on me pals,

I'm the 'Duke of Wellington.'"—*Philadelphia Ledger*.

Gen. Alger said he had once attended a woman suffrage meeting where the lady lecturer on the platform had boasted about woman just as this lady was doing. The lecturer, he said, ended a striking climax with the question:

"I repeat, where would man be if it had not been for woman?"

"She looked around the crowded hall. The silence was intense. She raised her hand and cried again, impressively:

"I repeat, where would man be if it had not been for woman?"

"Then a coarse voice from the rear replied: 'In Paradise, ma'am.'"

## Japanese Proverbs

Instead of "more haste, less speed," the Japs say "If in a hurry, go around."

While we crudely say "Accidents will happen in the best regulated families," the Japanese put it: "Even a monkey will sometimes fall from a tree."

The saying about edged tools and cut fingers the people of the Flowery Kingdom vary to "If one plays with tigers watch out for the claws."

We say, "Oil and water will not mix," and they say "You can't rivet a nail in a custard."

Where we say "Out of evil may good come," they have it "The Lotos springs from the mud."

Mrs. Partington's futile attempt is in Japanese "Scattering fog with a fan," "Building bridges to the clouds," or "Dipping up the ocean with a shell."

And when the person making such an attempt fails they say: "Thine own heart makes the world."

A school teacher asked recently: "Who was the first man?"

Prompt came the answer of a lad:

"George Washington."

"No," said she, "Adam was the first man."

"Oh, well," was the reply, "I didn't think you would want to count foreigners."—*Selected*.

"And the name is to be?" asked the suave minister as he approached the font with the precious armful of fat and flounces.

"Augustus Philip Ferdinand Codrington Chesterfield Livingstone Snooks." "Dear, dear!" Turning to the sexton: "A little more water, Mr. Perkins, if you please."—*London Tid-Bits*.

## COUSIN REBA'S INVESTMENTS.

"Cousin Reba was in this afternoon," Mrs. Wilson remarked at dinner.

"What is she doing now?" the family asked, instantly interested.

Mrs. Wilson laughed. "I believe her latest is lessons in Italian," she answered.

"Italian—Cousin Reba!" Olive exclaimed.

"What's behind it? An Italian Sabbath-school?" Mr. Wilson asked. "There must be a motive in her madness, for Cousin Reba is the best business woman I ever knew."



# ILLUSTRATIVE DEPARTMENT

## Thoughts For Sermons.

REV. A. F. WEAVER, NEWPORT, PA.

### UNDREAMED OF POSSIBILITIES.

Jno. 1: 46. (695)

Some years ago a famous physician had a unique experience while attending a patient from the Orange Free State. During one of his visits his attention was attracted to a bright blue stone with a tiny brilliant point. Observing this the patient asked the doctor to examine it, explaining that it was a mineralogical curiosity. He begged him to accept it as a gift, though it would be valuable only as a curiosity. One day the physician decided to show it to a jeweler and find out how much of the glittering matter lay hidden from view. The jeweler advised him not to break it as it was an interesting specimen, but he insisted. The lump of clay was crushed, and, lo, both were astonished to find a valuable diamond.

That illustrates the experience of many a soul-winner. How often a soul is won that possesses undreamed-of possibilities. How often God crushes some stony heart of sin only to reveal a diamond that will sparkle as the stars for ever and ever.

### "TO THE UTMOST." (696)

Jno. 10: 28; Heb. 7: 25.

There were in the city of Johnstown at the time of what is known as the Johnstown flood, a certain man and his aged father. The son, who lived in an eastern city, had gone west to bring his father, eighty years of age, to his own home in the east that he might care for him in his later years. When they reached Johnstown their train was delayed. The son heard warnings of imminent danger. He quickly helped his father out of the car. They found themselves at the foot of a high embankment which they at once began ascending. With a firm grasp on his father's hand the son struggled to reach the top, but just as he was reaching it the maddened waters swept past his feet and wrenched from his grasp the feeble hand of his father, who sank beneath the foaming waters never to be seen again. The son had done his utmost to save and prolong his father's life, yet he failed. Almost, but not altogether, he had brought him home. Almost, but not "to the uttermost," he had saved him from the flood. In the end he failed.

But not so with him whom we trust to save us from the flood of sin and of the wrath of God. He is able to save completely, "to the uttermost." Nothing can snatch us out of his hand so long as we cling to him by faith. "He is able to save to the uttermost!"

### BLOTTED NOT USELESS. (697)

Is. 1: 18.

The story is told that a friend once showed Ruskin a costly handkerchief on which a blot of ink had been made. "Nothing can be done with that," said his friend, thinking the handkerchief ruined and worthless. Ruskin made no reply, but carried it away with him. After a time he sent it back, to the surprise of his friend, who could scarcely recognize it. In a

most skillful and artistic way he had made a fine design in India ink, using the blot as a basis, making the handkerchief more valuable than ever.

A blotted life is not necessarily a useless life. If Ruskin could make a beautiful and valuable handkerchief out of a blotted one, how much more can the Master himself make a beautiful and useful life out of one that is blotted by sin, if only it is surrendered to him.

### VALUE UNDERESTIMATED. (698)

Matt. 16: 26.

Some years since the managers of a Young Men's Christian Association missed a great opportunity by not knowing the value of a certain painting. A friend of the institution had given a picture for the walls of the building, not having suitable room for it in his own home. One day he offered to sell it to them, asking fifty dollars for it. When they declined the offer he said they might have it for twenty-five dollars; but they still declined to purchase it. Not long afterwards he died. In disposing of the estate his executors took the picture from the building and sent it to a picture-mart. There it was soon recognized as the work of a master, and finally identified. Thirty-five thousand dollars was offered for it, and later fifteen thousand more. Fifty thousand for a picture once offered for twenty-five dollars!

How forcibly that illustrates the way men underestimate the value of religion. They think it is good for the low, the poor, the weak, the dying, not realizing that it is needful to live by, that it is the greatest need of man and the most valuable gift of God.

### A TROUBLESOME CARD. (699)

Jno. 3: 16.

Doctor Schaufler, of New York, once told how a young man came to him during an after-meeting with a card that had been very troublesome to him. His Sunday school superintendent had given it to him with the request that he fill out the blank space by writing his own name in it. The card read thus: "For God so loved the world, that he gave his only begotten Son, that"—then came the name of the young man—"believing on him, should not perish, but have eternal life." The young man explained that he had filled out the card about six months before and had not had a day of rest after that. After a heart to heart talk he confessed his sins and avowed his faith in Christ as his personal Saviour. Soon there came to his heart a deep sense of peace and he hastened away, saying, "My mother is in the building somewhere; I must tell her."

### A FATHER'S JOY. (700)

Lu. 16: 20.

A certain evangelist, while waiting for his train in a western town, became acquainted with a rather elderly gentleman, who said he



was at the depot awaiting the home-coming of his wayward son. He explained that the son had left home about two years before and that he came to the depot day after day to meet him. And he declared he would continue to do so till he should return.

After some years had passed by the evangelist again had occasion to visit the town. When he arrived, to his surprise, there on the platform stood the same old gentleman, the same loving, waiting father, looking for his son. The usual look of expectation was about giving way to one of disappointment when a stranger stepped on the platform who at once attracted

the old man's attention. Soon the scanning look became an eager gaze. He advanced a few steps. Then fully recognizing his long-lost son, with out-stretched arms and a shout of joy he ran to embrace the one for whom he had waited so many years.

So our heavenly Father is patiently waiting for the home-coming of his prodigal sons. He is always ready to meet them, to welcome them home, and infinitely greater is his joy when they do return. Hear the words of Jesus: "But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him."

## Illustrations of Truth and Grace

ERNEST H. MACEWEN, HYATTSVILLE, IND.

### THE PREFECTIONIST. (701)

Phil. 3:12.

I always have my fear of a man who congratulates himself on his Christian attainments. We are, generally speaking, the opposite of what we think we are. Recently *The Bookman*, speaking of autobiography, uttered these words:

The charm of autobiography is that it gives us glimpses of those corners of a man's brain which no one can explore but himself. Another charm, equally great, is that the intentional revelation is paired with the involuntary revelation which is always given when a man talks about himself. What he thinks he is, is by contrast more nearly a true measure of what he is than he knows.

### POVERTY BY WITHHOLDING. (702)

Prov. 11: 24-26.

Dr. Judson relates how at the time of his work in Burma, exporting the country's products was forbidden by law, for fear there would not be enough for the inhabitants of Burma. Consequently business had been paralyzed for centuries. The country at large was poverty-stricken. So many a man will, for fear of bringing distress on himself, withhold his help from the work of the Lord. But, he only finds poverty. Not that we mean to teach that a man should give for the purpose of increase, but increase will always come to the man who scatters with the right motives.

### THE ALLUREMENTS OF SIN. (703)

The Sundew is a quaint, attractive individual, although so far removed from being startlingly beautiful or conspicuous than many in crossing the peat bogs tread it down unseen. No prickings of conscience whatever seem to trouble this little plant about sacrificing the higher animal life to the lower vegetable creation. It goes about reversing the natural order of things in a way most systematic. The leaves of the plant form its trap. These are alluringly baited with a sweet and glutinous exudation, clinging as drops of dew from the red bristles that surround them.

The ant and other minute forms of insect life eagerly endeavor to take their fill of this fluid. They have given little heed to the bristles, which, as soon as they are sipping, close on them with a grasp strong and relentless. As curious as this catching and holding its victims is the sundew's plan to digest and assimilate them as food. Over the trapped mites it

throws a fluid, a secretion from minute glands of the leaves, and which through chemical analysis has been found to be almost exactly the same as the gastric juice in the stomachs of animals.

So sin throws out its attractions, which are so temptingly sweet that many are caught in the death trap before they are aware of its existence. There is but one way to save ourselves from such a calamity and that is by hiding ourselves in Christ, who gives unto us his spirit, which ever keeps us free, making us see what is true and what is false. He not only brings all things of Christ to our remembrance, but he constantly warns us of the dangers in our way. Only the man enlightened by him can know what sin is as well as what truth is.

### MORAL SUICIDE. (704)

Romans 1: 28-32.

There is a suicide worse than the taking of one's physical life. It is the suicide of the moral nature. A person, by persistent refusal to do what his moral nature dictates, after a while comes to the place where he has no such moral dictation. It is said that Darwin so experimented with a certain sensitive plant, until it lost all its power of action. These plants, if their leaves are touched, immediately close around the object touching it. Darwin placed his pencil on the leaves and they began to close around it, and he withdrew it. He continued this until the plant ceased any more to respond to his touch. It had lost its power of feeling. So you may lose your moral sensibilities. God have mercy when you do. It is suicide of the worst kind.

### RESPONSIBILITY FOR OTHERS. (705)

Gen. 4: 9.

The following clipping from *Everybody's* illustrates a train of thought suggested by the above mentioned passage:

And in a garret, just under the eaves, the artist saw a woman who had been left alone in the world and who earned a trifle of bread by stitching things for you and me to wear; and want and misery and suffering had warped the mind that should have been full and strong and aspiring, until it was dark and dusty, like the hole wherein she abode and stitched things for you and me.

### THE VALUE OF THE SOUL. (706)

Mark 9: 36, 37.

Some physicians of Boston, after six years



of experimenting, with the object of demonstrating from a physical standpoint as to whether or not there is such a thing as a soul, have reached the conclusion that there is. Part of their experiments consisted in weighing the body before and after death, and they have declared that the passing of the soul decreases the weight of the body from a half an ounce to one ounce; hence the soul weighs only from a half to an ounce.

This illustrates how some people look upon the soul. The above comparison in physical terms is made often by them to the disparagement of the soul. The body and the things of the body are so much greater to them that they lose all sense of any real soul value.

#### KINDNESS AND LOVE. (707)

One thing every man can do is to dispense love and kindness to those about him. And no one can ever measure the power of such an action. It sweetens and brightens all the days where it has been shed. The little poem below, from *Harper's Bazar*, beautifully sets forth the thought expressed:

You, who lie awake o' night,  
Listening the rain,  
Know, mayhap, it falls more light  
Where you eased pain.

You, who long awake have been,  
Harkening the wind—  
Know you that it blows less keen  
Where you were kind?

You, who watch with midnight keep,  
Tears and tempest wild,  
Somewhere one hath softer sleep  
Because you smiled.

You, who tryst with darkness hold,  
Hush o' night have proved,  
Somewhere falls the snow less cold  
Because you loved.

#### LITTLE THINGS. (708)

From every leaf upon a tree there shoots a delicate fibre, which, passing down the stem, enters into the roots embedded in the soil, and the tree attains increasing bulk every year. Even so in our lives, the little things we do, though trifles, are yet connected with roots and foundations of character.

#### SACRIFICE. (709)

Romans 12: 1.

Speaking of the college boat races and the effort put forth to win, *The Watchman* remarks in an editorial:

It is not regarded as an exhibition of weakness, but a proof of honest and self-sacrificing effort to win the race. The Apostle Paul considered that it was his mission to spend himself and to be spent in the service of Christ. Elijah also exhausted himself in overthrowing Baal. In the work of the ministry and in Christian service it is often necessary to work to the point of exhaustion in order to gain positive results to win the souls of men.

#### SHALL CHRISTIANS PLAY WHIST? (711)

Mrs. A. B. Sims, of Des Moines, Iowa, is

the champion whist player of the United States. She has won many valuable prizes. At the annual tournament of the National Whist Association at St. Louis last year she won the championship and became holder of the loving cup worth \$100. She has been converted in the revival meetings conducted in Des Moines by Dr. J. Wilbur Chapman, and in a large meeting she declared of whist, "I cannot conscientiously continue playing, I have decided that its influence is baneful." She has banished it from her home. Such testimony cannot be ignored. It throws valuable light on the ethics of the game.

#### THE DECEITFULNESS OF SIN. (712)

Gen. 3: 5.

Almost helpless from rheumatism, penniless, ragged, homeless and friendless, Jimmy McNally, the "King of the Greengoods Men," when that swindle was at its height, staggered into the Tombs police court the other morning and begged to be sent to the almshouse. McNally, who had dissipated millions of dollars, had come to the bottom. "All in," he said huskily. Drugs, opiates, morphine and cocaine had wrought their worst.

It is the old story. We start bright with promise. We think this will not hurt, and so we go on, only to end in degradation. Satan promised our first parents that they should be as gods. It was a delusion. Instead we became demons. Be true to your better self and let God into your life. He will never disappoint nor deceive you.

#### THE DISCERNMENT OF PURITY. (713)

Acts 5: 1-3.

Ananias, with a sinful heart, presumed to lie to Peter. But Peter's heart, being full of the Holy Spirit, could discern the thoughts and intents of the heart of Ananias. When we are living in a crowded city we do not notice the strange scents, ill odors and foul gases, our senses being dulled and our perceptive powers rendered obtuse because the whole atmosphere is tainted. But when we dwell in the pure air of the country, and the glorious breezes from mountain and moor blow around us fresh and free, then we detect at once, and at long distance, the slightest ill odor or the least trace of offensive gas.—*Stokes*.

#### GAMBLING ON THE FUTURE. (714)

In Silas Marnar, George Eliot pictures the old miser on the night he was robbed, leaving his house unlocked while he stepped out for a short errand to the store. He reasoned that he had never been robbed and that it was altogether unlikely that he would be now. She adds: "A man will tell you that he has worked in a mine for forty years unhurt by an accident as a reason why he should apprehend no danger, though the roof is beginning to sink."

That kind of a process goes on in a man's mind until he is often practically immune from any appeal whatever. He has never seen any danger and he guesses there is none now nor will be. That man is always the hardest to reach, and the older he gets the harder, now is the day of salvation. And that is why so few older people are saved.



## Illustrations from Recent Books

FROM "A HEART GARDEN." J. R. MILLER.

### SERVICE. (715) Matt. 25: 40.

"Ich dien" is the motto under the triple plume of the Prince of Wales. The origin of the motto dates back more than five hundred and fifty years. It was originally the motto of John of Luxemburg, King of Bohemia, who was killed at the battle of Crécy in 1346. Edward found the King dead on the field, with the royal flag on his breast, and under the crest of three ostrich feathers the words, "Ich dien"—"I serve." Edward gave it to his son, and now for more than five hundred and fifty years it has been an adopted sign, a heritage of voluntary service. There could be no more royal motto for one to wear who is preparing to rule. A true king is the nation's first servant. The noblest and most manly man in any community is he who most devotedly, most unselfishly, with sincerest love and interest, serves his fellow-men.

### THE BRUISED REED. (716) Matt. 12: 20.

The Rev. J. H. Jowett has given us a beautiful suggestion about the bruised reed. He says it is a common custom in Syria to cut a reed and use it for a staff to lean on when walking. As one climbs a hill, however, and bears more of his weight on his staff, it sometimes gives way and the reed becomes cracked and bruised. All a man can do then with his shattered staff is to break it altogether off and throw it away as a worthless thing. These poor reeds are symbols, Mr. Jowett suggests, of people on whom we have leaned and who have failed us.

FROM "THE BEAUTY OF KINDNESS."  
J. R. MILLER.

### SYMPATHY. (717) Job 6: 14; Prov. 17: 17.

The world does not know how much it owes to the common kindnesses which so abound everywhere. There had been a death in a happy home, and one evening soon after the funeral the family were talking with a friend about the wonderful manifestation of sympathy which their sorrow had called out. The father said he had never dreamed there was so much love in people's hearts as had been shown to his family by friends and neighbors. The kindness had come from all classes of people, from many from whom it was altogether unexpected, even from entire strangers. Neighbors with whom his family had never exchanged calls had sent some token of sympathy. "It makes me ashamed of myself," said the good man, "that I have so undervalued the good-will of those about me. I am ashamed also that I have so failed myself in showing sympathy and kindness to others about me in their sorrow and sufferings."

### THE VISION OF CHRIST. (718) Mark 9: 41; Matt. 25: 40.

H. Isabel Graham has written a beautiful story in the form of a legend of a monk who knelt continually in his cell and prayed to be

fashioned into the likeness of the cross. He had made a vow that none should see his face until he had looked upon the face of Christ. So his devotions were unbroken. The birds sang by his cell window and the children played without, but the monk heeded not either the children or the birds.

In the absorption of his soul in its passion for the Christ, he was oblivious to all earthly things. One morning he seemed to hear a spirit-voice saying that his prayer to see the Blessed One should be answered that day. He was very glad and made special preparations for the coming of the vision. There was a gentle knocking at his door, by and by, and the voice of a child was heard pleading to be fed and taken in. Her feet were cold, her clothing was thin. But the monk was so intent on the coming of the vision that he could not pause to minister to any human needs. Evening drew on, the place became dreary, the tapers burned low. Why was the vision so long in appearing? Then, with bitter grief, the monk heard the answer that the vision had already come, had lingered at his door, and then, unwelcomed, had sobbed and turned away. Jesus had come in a little child, cold and hungry, had knocked, and called, and waited, and, grieved, had gone. The monk had been expecting some shining splendor, like the burning bush, or the transfiguration. The vision had come as a little child in need, seeking help, and he had not recognized it, and had refused to receive it.

### BROTHERHOOD. 106 (719) 1 John 4: 21.

Turgenieff in one of his parables tells of meeting a beggar, who held out his greasy hands for alms. Turgenieff searched all his pockets, but had no money, no food, nothing whatever to give the man. He said to him, "I am sorry, brother, that I have nothing for thee." The beggar's face brightened and he said, "That is enough. Thank you." To be called "brother" was better than any alms would have been. We may not give money to the mendicant on the street, but we may show him kindness, the spirit of brotherhood, and that will be worth more to him than the largest alms. It will gladden and cheer his heart, and bring to him a little warmth of the love of Christ.

FROM "THE ANTHEM ANGELIC."

### W. H. BANCROFT. MY SHEPHERD. (720) Psa. 23.

Some one was once asked what he liked best about this Twenty-third Psalm. His answer was, "I like best the personal pronouns in it. *My shepherd.* 'Maketh *me* to lie down.' *Leadeth me.* 'Restoreth *my* soul.'"

### RECOGNITION IN HEAVEN. (721) John 14: 2, 3.

"Shall we know each other in heaven?" That question is often asked. It is not a query born of idle curiosity. There is a throbbing heart in it. There are tears in it. There is earnestness in it. Those whose lips frame it are anx-



ious to have it solved. As life moves on, as the passing years empty their treasures at our feet, as dear ones begin through sickness to halt along the journey, and as often we are called upon to close the eyes whose light has faded out, we naturally wonder if death is a spoiler of features here familiar. Yet why should we so wonder? We might dismiss the thought as it was once dismissed by John Evans, a minister of Scotland. His wife came one day into his study and asked him if they should know each other in the coming life. He turned to her and said, "My dear, do you suppose that we shall be greater dunces there than here?" He treated all doubt upon the subject as an absurdity.

#### TRUE WORSHIP. (722)

John 4: 24.

I remember hearing once a story of one being taken in vision to a certain church on the Sabbath day. An angel was his guide. The organist was vigorously playing his instrument, but there was no sound from the pipes. The choir and congregation were lustily singing, but their voices were not heard. Then the minister offered prayer, but though his lips moved, no tones issued from them. The man in his dream greatly wondered at what he saw, and asked the angel what it all meant. His guide answered, "You hear nothing because there is nothing to hear. These are not engaged in the worship of God at all, for there is no heart in their worship. This is naught but proud formality. God hears only that service which honors him. This silence is the silence that is around God's ears when no humility is in the hearts of those who sing and pray. But listen now!" And listening, the man heard a child's treble voice ringing out clear in the silence of the building, as the minister seemed to pray and the people seemed to join his petition, that child's voice saying, "Our Father, who art in heaven; hallowed be thy name." "That," said the angel, "is the only true worship in this great temple today. Man looketh on the outward appearance, but God looketh on the heart. The prayer of that child is rising to God's throne."

## Present-Day Parables

#### SUMMER SERMONS. (723)

It is not only more difficult to get men and women to come to church in the summer, but it is more difficult to hold their attention.

One Sunday morning as I was going to church, I saw on the stone pavement at the bottom of the church steps several handfuls of seed peas which some child had spilled.

They were apparently good seed, and the rain and sunshine would do their part, but they were not in the place where they could sprout and bring forth fruit and do the good they were intended to do.

The best of sermons falling on drowsy, listless hearers will be like those peas on the church pavement.

#### UNITED STATES NOT SO BAD. (724)

That the admiration for America expressed by C. F. Aked, known as Rockefeller's pastor,

is not recently acquired is proven by the following from his sermon preached eight years ago in Pembroke:

"We have watched the slow agonies of Armenia with unruflled faces. We have seen a nation bleed white under our eyes. We have scoffed at the patriots of Crete, when we were not shooting them, and smiled when Greece was driven to her knees among the hoots of the stockjobbers of a continent. But the United States could show us that there was one nation left on earth which possessed a heart, one country which believed that there was something in the world to live for besides stocks and bonds."

The occasion was our war with Spain over Cuba.

#### THE DEVIL'S ANAESTHETIC. (725)

A Russian chemist has discovered a most powerful anaesthetic. It is several thousand times more powerful than chloroform, volatilizes most readily, and acts when freely mixed with air at great distances. Experiments are being made at St. Petersburg to see if it cannot be enclosed in bombs, which would have the extraordinary effect of anaesthetizing instead of wounding the enemy. So the devil puts Christians to sleep by the powerful anaesthetic of good relations, worldiness, etc.—*Rev. W. F. Allan*.—The preacher might suggest to a sleepy Sunday morning audience that he hoped no one had brought any of the new anaesthetic to church with him.

#### MOOSEY'S SIMPLICITY. (726)

R. C. Wuestenberg in his church at Woodsfield was the means of reforming a quaint character, who had been the town vagrant. He has become the janitor of the new church, in which a gymnasium is included. The plumber told "Moosey," the janitor, to go under the shower-bath and turn it on. He innocently did it and was drenched. Instead of getting mad, he grinned and said: "Wouldn't that be fine in summer if a fellow had no clothes on."

"That's what it's for," said the plumber.

"You git out!" said Moosey.

"What do you think it's for?"

"To baptize babies," said Moosey. "The Rev. has got all the new fangled things here, and he's not going to baptize babies the old-fashioned way."

The first prayer-meeting he happened to be in was small, and was somewhat dull. Next day Moosey said: "Rev., were all those people Christians at that meeting? They were! Well, if I was a Christian I wouldn't want to be ashamed of it. And where were all our members—those that come to church on Sundays?"

That afternoon Moosey encountered one of the wealthiest members who seldom attended church and never dreamed of coming to prayer-meeting.

"Say, Colonel, don't you belong to our church? Well, why don't you come to prayer-meeting. Ain't that part of the rules of the order. Didn't you take an oath to do that when you joined?"

The member apologized to Moosey and promised to keep his "oath."

Moosey related the incident to the "Rev.,"

as he calls him, and wanted to know if he had done wrong.

The "Rev." told him to keep up the good work, and it isn't exactly pleasant for non-prayer-meeting members to meet Moosey.

#### ENCOURAGING THE WEATHER. (727)

What can be done in a composition on "Spring," if one has a full heart and a limited command of English is shown by a composition handed in by a twelve-year-old pupil in the second grade in a Cleveland school.

The boy came to this country from Russia last December. He called his composition, "About April Weather."

"April weathers are not good for us children," he wrote. "Sometimes is cold like in winter; sometimes is warm like in summer. And we don't know what to play. The morning when I am going to school are warm and I take with me my ball. I come to the school-yard and it is snow and I must play with snow ball."

"Oh, winter, I say, why do you not let the summer to come? And you, summer, I say, come, come! No be afraid for him! Come. Hurry, hurry, and let us to play."

This is the spirit in boys and girls that leads them to do right, and "no be afraid" of the evil.

#### WANTED HIS BOY BACK. (728)

"This Commander White? Well, I came to get my son." So spoke a man that one look took to be from the country at first sight, at the naval recruiting station, yesterday.

"Want your son?" repeated Commander White, "where is he?"

"Why, he enlisted in the navy about a month ago. I want him."

"Well," laughed Commander White, "I guess the United States navy wants him, too. If he's enlisted, he'll have to stay by the ship."

"Oh, navy, nothing," said the man from the country, impatiently. "I tell you I need him. The crops are all going to rack and ruin. I'll have to have him back to help me."

"The only thing you can do," said Commander White, "will be to try to buy his discharge in a year."

"Oh, I tell you I can't wait a year," protested the farmer, "didn't I just get through telling you that the crops all need looking after. He—, well you'll hear from me again." And he wheeled and walked out.—*Plain Dealer*.

Many a man wants his boy back—after he has neglected him and let him go into sin. But the boy has enlisted and the father can't even buy his discharge from the devil.

#### GO TO HELL FOR MEN. (729)

In his address at the Presbyterian Brotherhood convention at Indianapolis, Ralph Connor said:

Now let me say in conclusion just one thing more. After we have got all these things I have spoken about and many others, what is the next thing? There is only one thing left, and that is, Go after your man. Go after your man. Go and get him. Grip him. In some way get some hook into him and stay with it. Go for it. What does that mean? It means that back of your plan and method, back of your splendid machinery and organiza-

tion, there must come the great pulsing passion to help men: the great frenzy, the great madness that seized upon the apostle Paul, the great madness that thrust him out into his world work of saving men from sin, of bringing them, leading them, dragging them, to the Christ. When the pilot was reading one night to Bill and the group about him, he seemed to be serious, this Bill, whom they all learned to love so much, and they came across this word: "Brethren, I could wish myself accursed from Christ for my brethren's sake." "What does it mean?" said the pilot. They thought a moment, one tried and another tried and then Bill said this: "Why, it means—it means he'd go to hell for 'em." We must not be shocked. That is the exact meaning of the word. "I could wish myself accursed from Christ for my brethren." Bill put it, "He'd go to hell for 'em." Isn't that correct? The passion that sends a man to hell for men; the passion that sends a man to any kind of death for men—that is the saving passion; that is the final passion in the pilot's heart.

## Preacher's Scrap-Book

#### FAME AND FAITH. (730)

Rev. 22: 17.

General Howard, the Christian soldier, told a friend a very touching incident of General Grant when he visited him on his death bed. The great general was nearing the end, the hand of death was on him, his throat was muffled, and he could not speak clearly. General Howard reminded him of his great service. He told him that the country would hold him always in grateful remembrance; then the muffled voice interrupted him, and with eagerness he turned to one of whose piety he was as certain as of his courage—"Howard, tell me about God."—*In His Name*.

#### FAITHFUL AFLOAT. (731)

When Alfred T. Mahan was Lieutenant-Commander in the U. S. Navy, *The Congressionalist* wrote:

"From his father, a distinguished professor at West Point, Lieutenant Mahan had inherited a thoughtful mind, capable of seeing with appreciation and expressing with force the truths which bear on human character and destiny. From both his parents, for his mother was a woman conspicuous for her religious influence, he had received those noble impulses which led him to live a deeply religious life. Every night when the weather permitted, all hands who could be spared were called aft while he read evening prayers and on Sunday the service conducted by him not infrequently attracted to the ship many of the officers and men of the entire fleet. He took a personal interest in the religious welfare of the men individually and, while never forgetful of the dignity belonging to his position as an officer and a gentleman, he would often at the close of a service give a cordial invitation to any who desired to converse with him on the subject of personal religion."

#### FARRAGUT'S CHOICE. (732)

Is. 55: 7.

It was said of Admiral Farragut that he could preach as well as he could fight. One of



his men said: "When he prays, he prays as if all depended on God, and when he fights he fights as if all depended on himself." There was a time, however, when Farragut was neither manly nor religious. How the change came about, under a reproof from his father, is thus narrated in "Turning-Points in Successful Careers." "Would you like to know how I was enabled to serve my country?" said the admiral to a friend. "It was all owing to a resolution that I formed when I was ten years old. My father was sent to New Orleans with the little navy we then had, to look after the treason of Burr. I had some qualities that I thought made a man of men—I could swear, drink, smoke and gamble. At the close of dinner one day my father turned everybody out of the cabin, locked the door, and said to me: 'David, what do you mean to be?' 'I mean to follow the sea,' I said. 'Follow the sea!' exclaimed my father. 'Yes, to be a poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die in some fever hospital in a foreign climate.' 'No, father,' I replied; 'I will tread the quarter-deck and command as you do.' 'No, David; no boy ever trod the quarter-deck with such principles as you have, and such habits as you exhibit. You will have to change your whole course of life if you ever become a man.' My father left me and went on deck. I was stunned by the rebuke and overwhelmed with mortification. 'A poor, miserable drunken sailor before the mast, kicked and cuffed about the world, and die in some fever hospital!' That's my fate is it? I'll change my life and change it at once. I will never utter another oath, never drink another drop of intoxicating liquor, never gamble. And as God is my witness I have kept these three vows to this hour. Shortly afterwards I became a Christian, and that act settled my temporal, as it settled my moral destiny."—*Royal Templar*.

#### EDUCATION AND RUINATION. (733)

The United States pays her teachers \$148,173,487 annually to educate her children, and the saloon-keeper \$1,000,000,000 to ruin them. —*Epworth Herald*.

#### THE MORTAL AND IMMORTAL. (734)

1 Cor. 15: 53.

Writes Clifford Howard in the *Ladies Home Journal*, "Every working day in the year Uncle Sam destroys a million dollars; deliberately tears up and grinds to pulp one million dollars worth of paper money—genuine bank notes and greenbacks." These, however, have been soiled or mutilated beyond using. They have been redeemed and replaced by new and crisp notes put into circulation again. So no matter how we fade or fail or cease to become of any use in this world's work we are redeemed, our immortal value is not destroyed with the body that goes into the grave. Our reissue is in the newness of life, and we are made meet for a heavenly service.

#### ENDURING POWER. (735)

Luke 24: 49.

(Royal procession, Rome to Antium.)

In the crowd was the Apostle Peter, who wished to see Cæsar once in life. . . .

Meanwhile Cæsar appeared. He was sitting in a chariot drawn by six white Idumean stallions shod with gold. . . . While advancing he turned his head from side to side, blinking at times, and listening carefully to the manner in which the multitude greeted him. He was met by a storm of shouts and applause: "Hail, divine Cæsar! Emperor, hail, conqueror! hail, incomparable!—Son of Apollo, Apollo himself!" . . .

His glance rested on the apostle standing on the stone.

For a while those two men looked at each other. It occurred to no one in that brilliant retinue, and to no one in that immense throng, that at that moment two powers of the earth were looking at each other, one of which would vanish quickly as a bloody dream, and the other, dressed in simple garments, would seize in eternal possession the world and the city.—*Henryk Sienkiewicz. (Quo Vadis.)*

#### "ALL GLORY, LAUD AND HONOR." (736)

A popular hymn is Theodulph's "All glory, laud and honor," belonging to the ninth century, and said to have been written by the poet while in Angers prison. The author of "Hymns and Their Makers" quotes a legend in relation to its use on Palm Sunday, 821, to the effect that when Louis the Pious, king of France, was at Angers, he took part in the usual procession of laity and clergy, and as the procession passed the place where St. Theodulph, the bishop of Orleans, had long been incarcerated he was seen standing at the open window of his cell, and there, amid the silence of the people, he sang his hymn, to the delight of the king, who at once ordered him to be set at liberty and restored to his see. In some minor details this legend is referred to by other writers as well. The original is too long to be sung in modern services, as it has no fewer than 78 lines. The verses usually found in our hymnals are but a fragment of the original hymn, which, with more or less abbreviation, has been used as a processional for many centuries.—*The Quiver*.

#### A SUNNY DISPOSITION. (737)

A very charming old lady says that if she had the power to choose the best from all the good things in life, she would not ask for wealth, because of its responsibilities; she would not ask for beauty, because of its strain upon character; she would not ask for health, glorious as the treasure is, nor for genius; but she "would pray for a sunny disposition, as the boon which confers more happiness upon its owner, and more happiness upon those with whom one comes in contact, than any other which falls to the lot of any human creature."

Most people would see nothing worth while in this poor woman's life; some would even commit suicide were they situated as she is; yet she manages to find something beautiful, something worth treasuring up in the memory even in her darkest days of sorrow.

The trouble is, we emphasize the wrong things. If we were a little better off, if we had what our neighbors have, we think we should be happy. Yet we know perfectly well

that many of the most miserable people in the world are rich.

We have no right to carry about in our faces and bearing the black banner of anarchy. We have no right to flaunt a gloomy picture in the faces of those who are struggling to rise above their troubles and trials.—O. S. Marden in *Success Magazine*.

#### SPIRITUAL LIFE IN THE NATURAL WORLD. (738)

It is not through science, not through medicine or material force alone that one reaches the real source of help for the body and for the mind. The fuel on which the flame of life feeds is spirit. It feeds on certain great ideas and they control and dominate it to a degree that we scarcely realize. The mind has great influence over the body. When in the South Sea Islands I discovered that the natives whenever they broke the *tabu*, the native law, died simply because they were brought up to believe they would die if they broke this law. That is, the idea that got into their minds meant death to them. It went so far that when natives became Christians they thought that unless they knew the very day they were to die something was wrong with their religion. They always predicted the day they were to die. Just before I went there the wife of one of the teachers died in this fashion. Her death was predicted a month ahead, and in spite of all that could be done she grew ill and died on that day. These are all facts that show that the mind does control the body. They saved one teacher there. The missionary in charge went to him and said, "It is entirely wrong to name the day of your death; it is practically suicide, and if you die I will have you expelled from the church." He got well.—*Rev. John Hopkins Dennison*.

#### HE GAVE AWAY "HALF HIS TREATMENT." (739)

"One doesn't have to be worth a great deal of money to make costly gifts," said a man who goes about the streets with wide-open eyes. "I've been interested in a little street urchin that I've met going to and from the hospital on the street cars. There was something wrong with one leg—he had met with an accident, I believe—and he was receiving treatment through the free clinic. He had a ticket entitling him to treatments, or something of that sort, and he was never tired of praising 'his doctor.'

"One day I saw him on the car with a very shabby man, whose arm was in a sling. Tim nodded to me brightly enough, but avoided conversation. When I met him two hours later, he was alone.

"How is the leg?" I asked.

"Gettin' long first rate. See that fellow with me on the car? He got an awful arm, but I know my doctor can make it all right, and I asks him if he'd give that fellow half my treatment! He didn't want at first, but bimeby 'greed; so that's where I was takin' him. Me? Oh. I'll get along somehow. Why, mister, that man's got a wife and three little girls to take care of!"

"No, I don't suppose the little fellow will be allowed to lose any part of his cure, but he doesn't know that; and think of the gift he is making!"

#### KORYAK FIRE-STICK. (740)

One of the most essential ceremonial objects of the Koryaks is the sacred fire-board. It is not only a fire-making apparatus, but a charm which keeps all evil spirits from the owner's household, and helps in the hunt of sea mammals.

"It is usually a board of aspen wood crudely carved in the shape of a human figure, having eyes, nose, and mouth, with holes in it. In these a round wooden shaft is turned by means of a bow. The drill is held in position by a person pressing the chin or hand down on a bone socket arranged on the upper part of the drill, while the lower part is quickly revolved in the holes. Two or three are sometimes required to work this implement, though the aspen wood ignites readily. There is a rigid taboo against using the fire furnished by others or cooking on a strange hearth. The vessels of one family must not be brought in contact with the fire or hearth of another; if so, it would be a desecration to the family hearth, and is likely to prove infectious. When, owing to frequent use, the entire bed of the fire-board is filled with holes, a new one is made; the old one, however, is preserved as a cherished heirloom and kept in the place set aside for the sacred objects. Often fire-boards are found that have outlasted three or more generations."—It requires as persistent effort to keep a church afire as it does to kindle one on Koryak fire-boards.

#### A CONVERTED HIGHWAYMAN. (741)

During some special services held recently in one of the largest cities in Korea a highwayman confessed to having made that his profession. "Now I have decided to believe in Christ, what must I do?" he asked of the missionary. He was told that the first thing he ought to do was to go to the magistrate, and make confession. This he did, and the magistrate, remarking that this was a wonderful thing, ordered him to be detained in a warm room. He told the man that, though he would have been beheaded if caught, now that he had made confession he would not execute capital punishment without first referring the matter to the governor of the province. The governor wrote back that never before in the history of Korea had there been such an experience as a criminal making voluntary confession of crime, and therefore, in this special case, the man should be pardoned. When the magistrate called the man up before him, he gave some fatherly advice, and told him that he was very gratified to find that there was a religion which would so change the hearts of men as to cause them to do what he had done. In addition to mere words the magistrate gave him a present of four dollars, to pay for the rice he had eaten during the few days of his detention. In the face of such an incident as the above, can it be said that there are no true converts?—*Japan Mail*.



# THE ECCLESIASTICAL YEAR—JULY

BY G. B. F. HALLOCK, D. D.

## Fourth of July

BY G. B. F. HALLOCK, D. D.

No national holiday is more generally and enthusiastically observed by the American people than the Fourth of July, or Independence Day, as it is most properly called, since it is commemorative of the signing of the document which started this nation on its prosperous independent career. Since that notable day how her population has increased to many millions, and what strides she has made in art, in science, in literature, in discovery, in territorial acquisition—adding state to state and island to island—in commerce, in education, in religion and righteousness that exalteth a nation!

Time was when it was well nigh a religious festival, and there was just reason for this, since the principle proclaimed in the Declaration is the direct outgrowth of the teaching of Christ. Equality of rights and privileges, the worthiness of manhood, irrespective of the accidents of birth or fortune, were unrecognized until this divine Teacher came with his gospel to the poor, and unveiled the fact that the individual man, because he has an immortal soul, is of infinite worth, and is entitled to the privilege of making the most of himself.

Christ dropped the seed, but it was long in yielding its rightful fruit, and not yet has the world come to fully appreciate his gospel of human brotherhood. It is, however, influencing governments and molding society, in other lands, in ours. We are in the van of the nations, because our fathers made this gospel principle the very cornerstone of the Republic, and because of this the Fourth of July should be always a cherished and hallowed memorial day.

### TEXTS AND THEMES.

The Land We Love: "Blessed is the nation whose God is the Lord; and the people whom he has chosen for his own inheritance." Ps. 33:12.

Men Who Made America: "A man shall be a hiding place from the wind," etc. Isa. 32:2.

Our National Beginnings and Some Lessons From Them: "Surely there is no enchantment against Jacob, neither is there any divination against Israel. What hath God wrought!" Numbers 23:23.

The Song of the Patriot: Ps. 48.

Examples of Bible Patriots: Samuel, I Sam. 8; Eli, I Sam. 4:18; David, Ps. 33:12; Nehemiah, Neh. 1:3; Solomon, I Kings 3:9; Elisha, II Kings 13: 17; The Lord Jesus Christ, Matt. 23: 37, 38.

Genuine Patriotism: "He prophesied that Jesus should die for that nation and not for that nation only." John 11:51, 52.

An Exalted Nation: "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34.

### THE FIRST INDEPENDENCE CELEBRATION. (742)

It occurred July 8, 1776. Marshall says that

## Vacation

in the yard of the Statehouse, in Philadelphia, in the presence of a great concourse of people, the Declaration of Independence was read by John Nixon. The company declared their approval by three repeated huzzas. The King's arms were then taken down in the court room, after which the crowd repaired to the commons, where the same was proclaimed to the five assembled battalions. In the evening there were bonfires and ringing of bells.

### SIGNING THE DECLARATION. (743)

Fifty-six men represented the colonies in the Assembly. On July 4th, 1776, they decided to adopt the Declaration of Independence, and on that day only the president of the Assembly, John Hancock, signed it. On August 2 it was signed by all but one—Matthew Thornton, of New Hampshire—who signed it in November.

Attaching their names to that immortal instrument at that time was a heroic act. In declaring that they would be "absolved from all allegiance to the British crown," they placed themselves in open rebellion, and became subject to arrest, conviction, and execution as traitors.

As Charles Carroll was signing, some one suggested that as there were so many men of that name, if the cause should fail the English would not know which one to arrest. "Yes they will," he replied, and immediately wrote, "of Carrollton," after his name. The signers all understood full well the danger, but were proud to meet it and deserve the greatest honor from each succeeding generation.

### TRUE.

Nothing is politically right that is morally wrong.—O'Connell.

### A NATION'S MISSION.

The world has only begun to see that our country is great and no cause just that does not help on the world's happiness and the world's good.—The Churchman.

### THE MEN BEHIND THE NATION.

The true test of civilization is, not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out.—Ralph Waldo Emerson.

### A WARRIOR'S IDEAL. (744)

Marshal Oyama says: "My idea of happiness is to dispose of everything I possess that belongs to the practice of arms and go far into the country with big boxes of books to read for the rest of my days; books that tell of happiness and progress and not of the terrible deeds of war. And I would gather about me my best old friends and little children. Then, in the sunny days, all would be happiness."—Fellowship.

### NATIONAL CHARACTERISTICS. (745)

Mark 3:25.

As a nation we are lovers of peace. We

have learned from costly experience that "a house divided against itself cannot stand." In the family life of the nation there are great problems to be solved, many questions clamoring for solution, and numerous evils to be overthrown; immigration, anarchism, Mormonism, political bossism, gigantic corporations and strongly entrenched social vices. The giant Goliath was slain by the small stone from the sling of the youthful David, and these giant evils may all be slain by the small yet mighty ballots in the hands of clean, intelligent American citizens.

Perhaps the greatest social problem that confronts the civilized world is that of capital and labor. They are not irreconcilable foes. The prevailing conditions are simply the result of lack of adjustment to the changed conditions of social and commercial life. The problem of this generation, and perhaps the next, is the harmonizing of these contending forces.—*C. D. Eldridge.*

#### REWARD OF PATRIOTISM. (746)

History tells us that Garibaldi relinquished the comforts of his home at Caprera for some years, to fight the battles of his king. The magic of his name, and the fire of his patriotism wrought marvels for his country. He refused a reward, but the grateful king prepared a surprise for him. When he approached his home, his rough and tangled farm had been changed into elegant grounds, with lawns, gardens and shrubbery. In the place of his cottage stood a villa, with every convenience. As he walked from room to room, he saw a full-length portrait of King Victor Emmanuel, which explained the mystery. If Christian men would sacrifice their personal comfort that righteousness and purity might prevail in the land, would they not find a similar transformation in their own home surroundings, and would they not find, revealed in the lives of their dear ones, the likeness of their Victor King, Emmanuel?

#### LIBERTY AND UNION FOREVER. (747)

On the Fourth of July is a good time for every liberty-loving American to repeat devoutly the concluding sentences of Daniel Webster's memorable reply to Hayne:

"When my eyes shall be turned to behold for the last time the sun in the heavens, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on states dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance rather behold the glorious ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original luster, not a stripe erased or polluted, not a single star obscured, bearing for its motto no such miserable interrogatory as, What is all this worth? nor those other words of delusion and folly, Liberty first and Union afterward; but everywhere, spread all over in characters of living light, blazing on all its ample folds as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart, Liberty

and Union, now and forever, one and inseparable."

#### OIL THE MACHINE.

In my town the "machine" once shrewdly put the primary at the same time as the church prayer meeting. What did we do? We attended the primary, and put in a new set of men that would have more regard for the time of church prayer meetings.

#### PATRIOTISM AND THE FOURTH OF JULY. (748)

Would our readers realize what genuine patriotism is? Then look at two demonstrations as follows: Washington received for his services as commander-in-chief of the American army not one cent! Think of Valley Forge and Monmouth, and the Delaware crossing, and the great burden of anxiety and responsibility he carried through those seven long years of uncertain conflict, and for what? Money? No; but for love of country! That was patriotism practically demonstrated.

When, at the siege of Yorktown, Lafayette asked Governor Nelson, of Virginia, to what point his cannon had better be directed, the Governor replied, "Point to that house yonder; it is mine, and the best house in town, and Lord Cornwallis will surely be occupying it as his headquarters!" Another demonstration of ardent self-sacrifice for the good of country; and that is true, genuine patriotism.

So long as that spirit is perpetuated and fostered among the masses, so long is American liberty safe.—*Religious Telescope.*

#### INSEPARABLE. (749)

It is impossible to be religious without being patriotic. When God gave Scotland to John Knox in answer to his prayer, he gave it to better government, larger liberty of thought and speech, and greater security of life. It is said that Bismarck made the Germany of today, but certainly he contributed less to it than did Martin Luther. It is impossible to love God and hate one's country.—*John E. Pounds, D. D.*

#### FIRST IN PEACE. (750)

America, the youngest of all empires, has succeeded more than any other nation to the success of The Hague tribunal and the promotion of international arbitration. At the siege of Peking, the eyes of all were turned in alarm to that mighty empire of the East. All the powers were gathered at Peking's gates and what they wanted was not so much the peace of China as the pieces, but in the triumph of American diplomacy the integrity of the empire has been preserved.

Legend informs us that when King Arthur, the flower of English chivalry, stricken in battle, lay

"Beside the silent sea  
Waiting the muffled oar,"

he directed his attendant to cast his sword into the deep. Before it reached the waters, "Rose an arm,  
Clothed in white samite, mystic, wonderful,  
And caught it by the hilt, and drew it under  
In the mere."

So vanished the warrior's sword, precious not only for its jeweled hilt and tempered blade,



but for the conflicts endured and the triumphs won. From the seething, surging sea of humanity we see uplifted the white, mystic, wonderful hand of the spirit of human brotherhood. Ere it is withdrawn, it grasps the bloody hilt of the sword of human conflict and buries the gore-stained weapon deep in the waters of oblivion, and thus ends the age-long conflict in the true and peaceful federation of the world.—*C. D. Eldridge.*

### MAKE THIS A BETTER COUNTRY. (751)

Some men affect to consider political matters beneath their attention. "We seek a better country," they say, "that is, a heavenly." But if they do not what they can to make this present country a better country, they stand small chance of ever reaching that Better Country.

### THE BROADENING HORIZON. (752)

The national expansion thrust upon us in the providence of God has given us ever-broadening horizon, increased our sphere of influence. In 1803 the western boundary of our nation was the Mississippi River. By the Louisiana purchase more than double the territory possessed by the thirteen states was added to the empire. In 1847 our western border was carried to the Pacific Coast and a new patch of ground was added to our possessions equal in area to Germany, France and Spain. Nineteen years later, for a mere pittance of a little more than seven million, Alaska became ours, and our new coast line was greater than our seaboard at the Atlantic. In 1898 we generously paid to our former foe \$20,000,000 and the Philippine Islands were taken under our protection and our western lines were advanced to the China seas. America is another word for liberty. The Statue of Liberty in New York harbor is the fitting emblem of the humane, liberty-loving spirit of the American people, which welcomes the oppressed and hunger-smitten of all the earth to this great land of freedom, equality and abundance. In the language of Emerson we may say: "America is another word for opportunity. Our whole history appears like a last effort of divine providence in behalf of the human race." And with Matthew Arnold and Alexander Hamilton we heartily agree: "America holds the future." "It is ours to be either the grave in which the hopes of the world shall be entombed, or the pillar of cloud that shall pilot the race onward to its millennial glory."—*C. D. Eldridge.*

### THE LIBERTY BELL. (753)

July 8, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of jubilee, the fiftieth anniversary of the republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of

this famous bell to commemorate the day of independence.

February 22, 1832, is its last recorded ringing to commemorate the death of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 21, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Another attempt was made to ring it on Washington's birthday, February 22, 1843, but the fracture was so much increased that no attempt has ever been made to ring it since.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of liberty shall last.

### THE COUNTRY FAITH. (754)

Here in the country's heart

Where the grass is green,

Life is the same sweet life

As it e'er hath been.

God comes down in the rain,

And the crop grows tall—

This is the country faith

And the best of all!

—*Norman Gale.*

### A RATIONAL FOURTH OF JULY. (755)

Massachusetts Sons of the American Revolution are trying to awaken the town authorities to a more dignified observance of the Fourth of July than has been the custom. They suggest that during the day there be some attempt to hold patriotic exercises recalling to the younger generation the deeds of the Revolutionary heroes. They call attention to the fact that the Legislature conferred authority upon all towns in this state to make an annual appropriation for this object.—*Boston Transcript.*

### BETSEY ROSS. (756)

A quiet house, a quiet street,

A needle and a thread,

A scissors and a square of blue,

Some strips of white and red;

And slender hands that deftly stitched

The shining stars across—

'Twas thus the Flag of Liberty

Was made by Betsy Ross.

Though Father Time has worn to rags

The ermine robes of kings,

And left the guns of war to rust

Among forgotten things;

Though crowns and scepters at his touch

Have turned to dust and dross,

Yet not a broken stitch has marred

The work of Betsy Ross.

In stately hall and lowly home

This day its colors wave,

The shelter of the world's oppressed,

The beacon of the brave.

Let glory on the nation's shield

Among the stars emboss

The thread, the needle and the name

And fame of Betsy Ross.

—*Minna Irving, in Leslie's Weekly.*

## OUR NATION'S BIRTHDAY. (757)

Our Nation has grown to fair proportions; in physique magnificent, in face and form unsurpassed.

As a youth grows in intellectual strength in proportion to the obstacles that confront him, so our Nation, having her due share, has waxed strong, capable and brilliant. She has reached for the highest and ripest fruits on the intellectual tree, and they have fallen into her lap.

When she wanted to enlarge the possibilities of commerce across the seas, she sent forth Robert Fulton with his steamboat. When there was need of connecting the hemispheres she produced a Cyrus Field and the Atlantic cable. When men would abolish time in communication with each other, she sent forth a Morse and the telegraph. When she would help the busy women in their arduous labor of making garments for the family, she raised up Elias Howe and his sewing machine.

She has met every emergency with heroes. When civil war threatened her dissolution, she produced the wisdom of a Lincoln and the persistence of a Grant.

Through her Franklins and her Edisons, she has made the lightning her servant, and space her workshop. She has not only proven herself a worthy competitor with other nations, but a benefactor of the world.

And with all her intellectual greatness, what are her moral virtues?

Has she a tenderness equal to her strength?

The Clara Bartons, Lucretia Motts, Mary A. Livermores, George Peabodys, William Lloyd Garrison, Wendell Philippses, Peter Coopers, and hosts of unnamed ones, whose great souls labored on behalf of the wounded, the sick, the children, the slaves, and the struggling poor, are the eloquent answers.

And yet, like every individual, she must prove herself not only great in part, but great as a whole.

She must strive unceasingly to regenerate every trait and possibility that might tend downward. That she has, and has had such traits, that many of them are represented by persons and collective bodies whose works are "works of darkness," is evidenced by the many revelations these days are bringing forth—revelations of the selfishness, dishonesty, fraud, "graft" and thievery under innumerable names, which robs the helpless, the "widow and the fatherless," which makes men untrue to God, to themselves, their families and their country.—*New York Magazine.*

## BIRTHDAY RESOLVES. (758)

The time is here and now, this Fourth of July should be made memorable by each and every one of us as the beginning of an effort by each to cleanse the wounds and care for the "body politic" of Our Nation as we would for a dear son whose impetuous ambition had led him into a wild country where he was sorely harmed and hindered in the development of his own splendid and manful qualities.

Already many have sounded the bugle call to a new regime. An old word with a new meaning has been, and is being sounded as the watchword that will purify and redeem the

parts which hinder the progress and beauty of the development of our Nation as a whole.

The old word that is being sounded is Brotherhood, the new meaning put to it is co-operation—not in one thing but all things. It means the actual demonstration of the golden rule in the lives, and from the hearts of men, women and children.

The Brotherhood of Man, this is what makes noble parents, loyal school teachers, honest tradesmen, sincere and joyous workers of every hue and sect, statesmen who will be lovers of country, home and children. Yes, this is the real remedy for shortening the days of test and trial, for bringing cosmos out of chaos, for making the character of our Nation sound, staunch and true in every fibre.

But it will need every one of us, to work with heart, head and hand; every one is a part—all constitute the whole.

You, who have a child, teach him to love every living thing, teach him to be true to whatsoever is kind, honest, lovely and of good report. You who have youths and maidens to oversee, teach them to be good, honest, loving citizens; teach them that the golden rule is the rule of good to each and every creature.

Teach them that love and truth are better than gold or silver or precious stones or anything that can belong to an earthly kingdom. Teach them that the law of love is the law of health, happiness and prosperity.

When they have honor and health, they will have prosperity and true happiness.

This the clue to the rounding out and rich completeness of the character of Our Nation, which grows more dear with its every succeeding birthday.

What we need is men, the kind of men (and this means women, too) of whom J. G. Holland wrote:

"God give us men. A time like this demands Strong minds, great heads, true faith, and ready hands;

Men whom the lust of office cannot kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie."

—*New York Magazine.*

## BATTLE EPIGRAMS. (759)

An illustration is found in the case of the famous signal at Trafalgar. Its popular form is "England expects that every man this day will do his duty." There is still some controversy upon the point, but it is certain that these are not the precise words used. This was a spontaneous epigram, but it has achieved immortality. It has grown into a national watchword, not merely because of its association with a great and a splendid victory, but also because it embodies a sermon on conduct and patriotism in terms so pithy and so pointed that no professional rhetorician could have bettered them.

There is a proud ring of triumph in Commodore Perry's dispatch to his government after the capture of the British flotilla on Lake Erie—"We have met the enemy, and they are ours." Intensely pathetic, on the other hand, are the dying words of Captain Lawrence, on board the Chesapeake, spoken at the very



moment when his flag was being hauled down to the Shannon. Yet, "Don't give up the ship!" would make a noble motto for the navy of the United States. Perry's message reads almost like an echo of the "Veni, Vidi, Vici!" of Julius Cæsar, but both are eclipsed by the single punning word, "Peccavi," in which Sir Charles Napier announced the conquest of Scinde.

Cambronne's mythical reply, "The Old Guard dies, but never surrenders," stands balanced by the equally imaginary order attributed to Wellington of "Up, Guards, and at 'em." Yet both are so good and so nationally characteristic as to make it a pity that they are not true. General Grant's reply to the remonstrances respecting the prolonged campaign before Richmond, "I mean to fight it out on this line if it takes all summer," has been adopted by his countrymen and embedded in their speech as the typical expression of dogged, uncompromising persistence.

But battle epigrams, even when genuine, are not invariably unpremeditated. There is a suspicion of self-consciousness about Francis I's letter after Pavia, "All is lost except honor." Yet perhaps it were more charitable to regard it as a real impromptu bearing the educated Frenchman's happy turn of expression. There is, however, an unmistakable odor of the lamp in the address of Napoleon to his army before the battle with the Mamalukes: "From the summits of yonder pyramids twenty centuries look down upon you." Still the words deserve to be remembered as a striking summary of a highly dramatic situation. Usually the rallying cry in battle has been the name of some single leader or patron saint, but sometimes it took a more special and defined significance. Eminently effective and appropriate was that of the charging Huguenots at Ivry, when "Remember St. Bartholomew!" was passed from man to man—a politico-religious harangue in three words. Sir John Astley's prayer in front of his troops at Naseby is, in its way incommensurable: "O Lord, Thou knowest how busy I must be this day. If I forget Thee, yet do not Thou forget me. March on, boys." In remarkable contrast, and typical, it may be, not less of the age than of the man are the dare-devil words of the leader of the Light Brigade at Balaklava: "Here goes the last of the Cardigans."

The observation recorded of Nelson at the commencement of the battle of the Nile, "A peerage or Westminster Abbey," has become historical, like everything else of his. "It is characteristic that he never contemplated even the possibility of defeat. William III's words to the French Protestant refugees at the Boyne still live in the lines of an Orange song:

God will be your king today  
And I'll be general under.

Perhaps one of the best military epigrams is contained in the message of the American Commodore Tatnall to the English admiral during the bombardment of the Pelho forts. It was made on the spur of the moment. It breathes the earnestness of excitement and hearty comradeship of one sea-dog offering his aid to another. But it is so pregnant with sound political philosophy that it has taken

rank as an aphorism of Anglo-Saxondom, and among the most effective instruments in maintaining the good relations of England and America, an important place must be claimed for the epigrammatic definition of the fact of international kinship in the phrase now familiarized in the two continents, "Blood is thicker than water."—*London Military Record*.

OUR NATIONAL PERPETUITY. (760)  
"Happy is that people whose God is the Lord." Ps. 144:15.

July 4th, Independence Day, is the happiest of our national holidays. Why is this true? Because it reminds us that we are citizens of the greatest republic of the ages, and directs our gaze toward a dazzling future. But if the bright prophecy of our nation's future is to be realized we must recognize, cling to, and cultivate the essentials of the republic's perpetuity.

I. National Unity. The union has been cemented by our best blood. It must be guarded and preserved with sleepless vigilance.

II. Universal Education. Horace Mann says: "A human being is not in any proper sense a human being till he is educated." We must stand by the common schools. Nor must we despise higher education.

III. Recognition of the Dignity and Nobility of Labor. A. S. Hardy: "Work is a great blessing; after evil came into the world, it was given as an antidote, not as a punishment."

IV. Philanthropy. Julia Ward Howe: "As he died to make men holy, let us die to make men free."

V. Toleration of all sects and beliefs and parties that are not Anarchistic. Such countries as Russia and Spain have tried intolerance, and—failed. Gamaliel's advice holds good today. (Acts 5:38, 39).

VI. National Righteousness. Nothing can take its place. No constitution, form of government, wealth, or military strength can serve as its substitute. The proof of this is written all over the pages of the history of nations.

Sacred are our trusts and bright the vision of our country's future.—*Rev. E. M. Deems, D. D.*

## Vacation

REST-SEEKING. (761)

Text: "I will give you rest." Matt. 11: 28.

We have entered into the holiday season and everyone who can is seeking rest and refreshment in cool and quiet resting places kind nature has provided. Weary in brain, weary in body and weary in heart, what a blessing to get away from the strain and work, if only for a short season. If there were a little more restfulness of desire, less rush after riches, less feverish activity in daily life, men and women would not need so much these breaks in life's routine. There is no doubt that if we lived more simply and more quietly, and discharged our duties with more calmness of heart, we would see much less of nervous breakdowns, and all life would be the better for it. We need in these busy days to get into the heart of the Quaker's prayer:

"Dear Lord and Father of mankind,

Forgive our feverish ways,  
Re-clothe us in our rightful mind,  
In purer life thy service find,  
In deeper reverence praise.

Drop thy still dews of quietness,  
Till all our strivings cease,  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace."

Has not the Christian church yet to hear in the fullness of its meaning the call of the Master, "Come unto Me. . . I will give you rest." Are Christians restful? Of course, no one will so far misconstrue the Master's words as to suppose them to mean an invitation to indolent ease. The rest to which he calls us gives strength for life's activities and burdens. It gives quiet in the heart of the storm and permanent peace to even a busy and tired life. It tones the nerves and braces the will for effort. But it forbids "feverish ways." It brings us into constant fellowship with that heart that was meek and lowly, and there is true rest.—*The Dominion Presbyterian*.

#### THE MINISTER'S VACATION. (762)

Song of Solomon, 1: 6.

The minister whose church grants him a vacation is in duty bound to use it for the purpose for which it was given. That does not necessarily mean in idleness, but in change of environment and occupation. Let the boiler (brain) "cool off" by making no more fire under it than is necessary. Let him live as much as possible in the "open," casting his body on the bosom of nature and his soul on the bosom of God. Few books, but the fullest use of nature's resources. The degree to which he should minister to others depends upon his need of a vacation. It may be his best service to others will be a religious care of himself. "They made me keeper of vineyards, but mine own vineyard have I not kept." (Song of Solomon, 1: 6).—*R. F. Holway*.

#### NEAR TO NATURE'S HEART. (763)

How can the minister get most out of his vacation? By living the vacation days in unaccustomed channels of recreation and inspiration. For the city minister a wisely chosen path would lead him to Mother Nature, and a loving study of her book.

"And Nature, the old Nurse, took  
The child upon her knee,  
Saying: 'Here is a story book  
Thy Father has written for thee.

"Come, wander with me," she said,  
'Into regions yet untrod;  
And read what is still unread  
In the manuscripts of God.'"

—*Franklin Hamilton, D. D.*

#### HOW CAN A MINISTER GET MOST OUT OF HIS VACATION. (764)

1. First. By joining the laity in feeling and fact, consenting to be preached to. Vacation, the minister's finest opportunity to see through the eyes of a layman, the problems of church, Christ and Kingdom. Incapacity for layman-spells for the minister incapacity for lead-

ership. Second. By spending every available moment in discovery, in fields, woods, and waters. Discovering why the sceptical scientist said, "I found God in the feathers on a butterfly's wing;" why Rocky Mountain Jim said after looking over a wide valley, "Oh, but there is a God;" why Linnaeus fell on his knees and prayed when he saw a field covered with English gorse; why Joseph Parker, after standing for an hour motionless at the prow of a liner, looking at the sea, said when asked what he saw, "Nothing but Almighty God." To be a layman and a discoverer, for one month, fills a fresh new barrel for eleven.—*L. J. Birney, D. D.*

2. If the vacation is only two weeks, my suggestion is: Just vacate! If the vacation is a month or more? Then it is probably true that except in case of a sick man it does not pay to give up all mental or spiritual labor. Think what a month may mean to a busy pastor who has to make regularly five or more addresses each week on the Bible message! Here is his opportunity to make a new, natural (unconstrained) study of the Bible. Here he will gather up much which he had to let go during the regular routine. He will have a needed chance to view the Bible in the light of his most recent mental advancement. This will give him a practically new Bible and freshen his whole ministry. Such a vacation would be a paying investment for any church or pastor.—*A. A. Grand, D. D.*

3. Live out of doors; take a reasonable amount of exercise and recreation; read some good literature; meditate; pray; be good. Come home ready for business.—*S. M. Dick, D. D.*

4. I know one minister who thinks he gets the greatest benefit from his vacation by forgetting for the time that he is a minister. He abjures "good clothes;" expunges theology from his reading; avoids camp-meetings and conventions; he sails on the sea; digs in the earth; rambles in the woods; goes a-fishing; courts nature; is wooed by her spirit and rests.—*George Skene, D. D.*

#### SUMMER ATHEISM. (765)

Do not leave behind in your home church your religious responsibilities. I sometimes think that if the angels could look into our empty city churches in the hot midsummer months they might see, piled around the walls, bags and bundles marked "Mr. So and So's religion, to be left till called for," or "Mrs. Blank's church duties, to be claimed in the fall." Meanwhile what are Mr. So and So and Mrs. Blank and their families doing? Here, in the winter, you may see them with quite remarkable regularity in their pews, but there in the country, for four and even six months in the year, the church and religion are never thought of. And what is the result? I will not speak of the immediate results upon themselves and their families; for that they must answer before a higher tribunal. But it is the effect on the country districts and the people there that is so disastrous. It is absolutely demoralizing to the country church if the city man presents Sunday after Sunday the spectacle of Sunday desecration. If he and his guests use that day for purposes which make



church going a mockery, is it likely that the young man or woman living in that parish is going to have a particularly high idea of the obligations of the Lord's day? Still less will the country man think of his church if he knows that the city man who so openly scorns God's house in the summer is in the winter a reputable member and perhaps office bearer in an influential city church. More of the decadence of church-going in the country districts is due to this godless example of summer visitors than any of us are aware. So far from being a blessing, the advent of the city boarder is often a curse to many a quiet country village.—*Christian Intelligencer*.

#### TAKE YOUR RELIGION. (766).

Take your religion with you. Don't leave it at home to rust until in the fall you return from your vacation. The mountain and seaside resort need your consecrated example in a greater degree perhaps, than do the home folks. Remember, a summer Sabbath is just as sacred as a winter Sabbath and is to be kept as holy. "Let your light so shine before men that they may see your good works and glorify their Father which is in heaven." Serve Christ in season and out of season.

#### REAL VACATIONS.

Some men do not know how to rest. Vacations do them no good, because their vacations are not vacations.

We met a New York broker in the Adirondacks who had been ordered by his physician to take a three months' rest. He studied the New York morning papers three hours a day, and spent the rest of the time in fretting. He told us one evening that he could have made ten thousand dollars as easily as he kicked a bug off the porch, if he had only been at home. "Yes," said his wife, "and you could eat three meals a day and sleep, which would be worth more than ten thousand, if you would only quit thinking about money."

We know a preacher threatened with nervous prostration who went to a summer resort. There was a summer school near by, and he attended three or four lectures a day besides prayer-meetings and social functions. He came home telling how valuable it had been, and how he had gained physically and intellectually. Before Christmas he was completely broken down. His physician said that if he had gone to a quiet place and lived out of doors and worked a little, and rode horseback or rowed or tramped the woods, he would have been all right.

We know ministers who spend the vacation lecturing. They say that "change is rest," and that they come back to their pulpits refreshed. We used to sing this song ourselves, but have stopped it. Change is rest, but it must be real change. Lecturing and preaching are too much alike.

The difficulty is that young ministers full of enthusiasm and energy do not know what rest is or when they need it. So many young business men do not realize their need until they break down. The change they need is the complete abandonment for a time of everything like their regular work. A book-keeper whose eyes are always fixed on figures at close

range, needs to look at the far-away hills. A physician whose sympathies have been taxed through contact with suffering, needs to go where there is quiet and cheer. A banker needs to get away from financial questions. A man whose brain is weary needs to work his muscles.

There is one class of men for whom we are sorry, and that is ministers who have no money to spend for vacations and who, when they have a few weeks, must seek some church needing a supply, in order to fill out the time and pay their way.

We have heard of an old Scotch minister who asked a blessing something after this fashion:

"Some wad eat, but hae nae meat,  
And some hae meat, but ca not;  
But we hae meat, and we can eat,  
And so the Lord be thankit."

The men who have time and money for needed vacations should be thankful, and the same is true of women.—*Herald & Presbyterian*.

#### SOME VACATION DANGERS. (767)

One danger which is sometimes incurred is that of making vacations dissipation instead of recreation. A large degree of real rest is what most busy people need. Plenty of sleep, plenty of out-door exercise, plenty of plain, wholesome food, and as much bathing as one cares for are good. But late hours, rich food, heated ball-rooms, and other such things are to be avoided by those who need a real vacation and desire to have it. Those who never work, with head or hand, cannot be said to need a vacation, and with these vacation is only a change of dissipation.

Another real danger of vacation time grows out of the separation and scattering of families to and fro in the land. This is often hurtful to the children and a great strain on happy home life. If families can take vacation together, there are many advantages. Of course not very many are really able to do this, for it usually requires a summer home somewhere which only the few can really afford. For the poorer people in towns and cities, the problem of vacation is serious. The rest is needed, but how to secure it is not so easy to discover.

May we not add that Christian people should be careful as to how they act during vacation season. In the very nature of the case, some of the usual restraints are removed at this season. Hence the need of greater care. There will usually be some form of church services within reach of where we are in vacation time. Christians ought always to attend these and help by gift and service to be as useful here as they seek to be when at home in their own church. Let no Christian leave his religion behind him when he goes on his vacation. Let him take it with him as surely as he takes his clothes, and let him live it all the vacation time.—*Christian Observer*.

Mark those who walk rejoicing  
The way which Jesus trod;  
Thus only shalt thou see below  
Fit images of God.

# CHURCH METHODS DEPARTMENT

REV. ALBERT SIDNEY GREGG, Editor.

## A SPECIAL REQUEST.

Plans for Sunday evening services, open air work, rally day, boys' clubs and men's clubs, are desired by the editor of this department. You may have circulars, bulletins or other printed matter at hand which will give the information desired. Help of this kind will be greatly appreciated. Address ALBERT SIDNEY GREGG, 931 First st., Rensselaer N. Y.

## Outdoor Use of the Stereopticon

A valuable hint for use of the stereopticon for midsummer is given in an editorial paragraph in the *Christian Advocate*:

During the six nights of the week before Easter the Ministerial Alliance of Denver gave stereopticon exhibitions of the Tissot Bible pictures, scenes from Ben Hur, the Passion Play, and religious paintings. The pictures were thrown on an outdoor screen twenty feet square, and fifteen thousand people stood in the streets and gazed quietly and respectfully while a pastor in a nearby window explained them, using a megaphone. Views of the city churches that paid the bills were interspersed among the pictures, together with invitations to the services. At frequent intervals the words and music of an old hymn were thrown on the screen and the crowd joined heartily in the singing. On Easter day the church attendance was the largest in many years. The committee who carried the enterprise through with energy and success consisted of Rector Houghton, of Saint Mark's Church, and Pastor Reiser, of Grace Methodist Episcopal Church.

## Methods Department

### VACATION PROBLEMS.

Vacation problems are at hand, and pastors and church officials are busy working out solutions. Chief among these problems are "how to keep up the church services and the Sunday school during July and August," especially August. The pastor wants his vacation in July or August, teachers and officers are eager to get out into the open, and members of the congregation and Sunday school are powerfully affected by the prevailing vacation fever. A few churches settle the question by closing their doors for a month or six weeks, and then spend September in rallying their scattered forces. The great majority, however, try to do some kind of church and Sunday school work during the vacation season. They feel a two-fold obligation—one to their own constituency, and one to the community, for there are multitudes who do not "take a vacation" in the popular sense of that expression. For these reasons church leaders are giving increasing attention to methods for reaching the masses who remain at home during the summer.

A few reminders and suggestions may not be amiss just now. There are two lines of action to consider. One relates to aggressive campaigning in the summer, and the other to holding a grip on the absent members and Sunday school scholars so they can be brought back promptly when the vacation season is over. Common and successful summer meth-

ods include tent meetings, outdoor preaching, services in roof gardens and summer gardens and on base ball grounds, and on the lawn in front of the church. The stereopticon is very effective for open air work, where a large mass is to be reached. Picnics, outings and excursions may be arranged for the stay at homes, and in that way they may be made to feel the loving interest of the church in their happiness. It is the common custom to have morning preaching by a supply, while the pastor is away, and either dismiss the evening service entirely or make a combination with the young people's meeting. It is suggested that the Sunday school and the morning service might also be combined. Where one church cannot maintain preaching, it is a good plan for two or three churches to unite and bring the "remnants" of several congregations together in a different church each Sunday. This plan appeals to church officials, for it cuts down expenses without actually abandoning the services of the church. It is quite common in villages of 1,000 to 5,000 for the churches to make such a combination for evenings during July and August, and for city churches to consolidate for the morning service.

For those who stay at home during summer we would advise trolley parties or boating excursions. "Twilight picnics" with lemonade, wafers, etc., etc., could be made very enjoyable where there is a convenient place for getting together on a warm evening. A Saturday half holiday could be utilized to very great advantage in this way, and a real spirit of comradeship developed. Rev. John F. Cowan, writing in the *Sunday School Times* tells about a class ramble. "One moonlight night the members of the class and their friends assembled at the church door. There the route for the ramble led to the top of Corey Hill, an eminence overlooking the harbor and the thousand twinkling lights of Boston and Cambridge on one side, and of Brookline and Newton on the other. Nine-tenths of those in the company had never seen the spectacle before by moonlight, and its beauty was a revelation to them. Persons who had lived within ten-minutes' walk of the place all their lives had not dreamed that such an entertainment could be had so cheaply.

"The walk was a leisurely one, lively chatting, snatches of song, and merry quips enlivening the hour. A halt was made in front of a vacant house reputed to be haunted, and the ghost was bantered to come forth. Some of the party strayed and became lost, which added to the zest of the evening. A 'cut across lots' was made and a scramble down a steep bank.

"By previous arrangement, our last rendezvous was the home of one of the members of the class, who had provided cake and lemonade, and where a short time was spent recounting the experiences of the evening. Everyone voted this the most delightful social of the year."

It is another matter to keep in touch with the "lost tribes of Israel" while they are off pleasure seeking and in search of recreation. The pastor must begin early—before anybody



holding a position of responsibility has "gone away for a month," without arranging for a substitute. Church work breaks down in summer largely because the leaders leave without a thought as to their church responsibilities. They often "drop everything and run," glad to get away. The people who need watching are those who handle the church finances, officers of young people's societies, and officers and teachers of the Sunday school. When the leaders go the people go. One way to get at the matter is to preach on "Midsummer Temptations,"—emphasizing the slackness and indifference that are apt to assail one when at a summer resort, or at a farm house in the hills, away from old associations. Something could be worked into such a sermon bearing on the importance of church workers preparing to keep in touch with scholars or committees during the summer.

The finance committee should be stirred up about the matter of getting advance contributions from those who are planning to go away. There is a great deal of carelessness in this respect. Members drop out, their contributions also drop out, and they do not begin giving again until September or October. If they could be persuaded to advance enough to cover the period of their absence, it would in many instances save either pastor or trustees from borrowing money to tide them over the summer. Sometimes because of this slackness the pastor is so short of money that he is compelled to forego a much needed rest. If this matter is taken in hand by the pastor in conference with his officials a good deal of the midsummer financial slump can be prevented, and teachers may also be given new ideas about their obligations to their scholars.

A pastor can keep in touch with his people by sending out circular letters, containing items of interest, with pastoral admonitions. A similar plan could be worked by the teacher in dealing with the members of the class, or by the superintendent in dealing with teachers. It has been suggested by a writer on Sunday school topics that a teacher can do considerable to project his influence throughout the vacation by planning for an "experience meeting" to be held after vacation. Before the class breaks up tell the members that during their absence you want them to take note of anything they may hear or see during their vacation that will be worth keeping in mind, to tell the rest of the class when they come home. Urge them to visit other classes, and to keep their eyes and ears open for new ideas for the experience meeting. Another plan is to arrange for the absentees to send short travel notes to a person designated to receive them, to be worked up into a paper for the class or young people's meeting. Where there is plenty of personal mention such a paper is sure to be interesting. It could be made one of the features of a rally day gathering.

## The Pastor's Vacation

There are a few pastors who boast that they never had a vacation in all their ministry, but the great majority plan to "get off at least two Sundays" and that means three weeks. If careful preparations have been made before leaving the pastor can generally take that

much time in midsummer for his own benefit without injury to any of the interests of the church. Some find it hard to "let go" even for a few weeks, but it is a great help to "let go" even for a day. It is hard to do so, however, without a complete change of environment and occupation. Pastors who have good salaries dispose of the question without difficulty by going to Europe, or taking a long trip at home. Others who are not quite so well off retreat to a summer cottage and abandon themselves to hunting and fishing. The writer knows a pastor who never passes a season without a good rough and tumble bear hunt. While off on such expeditions he is as care free as the most confirmed aborigine, but when he gets back he takes up his work with tremendous energy and success. President Roosevelt is a good instance of the benefits to be derived from outdoor life and sport as a means of recuperation. Complete rest demands that a man get away where he cannot be reached by wire or mail, where he can leave his parish and all its worries behind for a season. A lawyer who was obliged to handle large cases made it a part of his program to take long trips on foot along the seacoast, in midsummer. He would put on an old suit, take enough money to buy food from the farmers or settlers along his route and then strike out, being gone for two weeks at a time. The pastor who cannot afford the expense of an excursion by ordinary methods of travel could get a great deal of recreation and incidentally quite a bit of sermonic material, by making a pedestrian tour of some unexplored region. Let him don an old suit and look as little like a preacher as possible, take a companion from a neighboring parish, or from anywhere, and then start. Make it a rule not to eat two meals in the same place or sleep in the same bed two nights in succession. Bicycles could be used, but walking would do just as well, for it gives a chance to get a lift on the highway and study human nature in a farm wagon. An automobile goes too fast, and is apt to be more expensive. For the man who does not want to walk and who can muster \$10 to \$50 there are the cheap excursions on the trains and steamers, and the trolley system, which enable him to see many points of interest, meet new people, and enjoy new experiences. There are pastors who manage to travel several thousand miles each summer, paying their way by lecturing or writing. Others arrange exchanges with other pastors, and get the benefit of a change while using an old sermon. A writer in one of the church papers suggests that it would be a good thing for city and country pastors to exchange outright for a month in summer. It is a good idea, but the writer does not know of an instance where such trade was ever made.

When a pastor goes on a vacation he does not care much about preaching or even attending prayer meetings. Perhaps one reason why pastors avoid services when taking an outing is the fear that they will be called upon to preach, lead a meeting or take some part, which involves mental exertion. When the mind is fully relaxed and little or no thought has been given to the matter, it is about as much of an exertion to offer prayer or read

the Scripture lesson as it is to preach. For this reason a pastor on a vacation dreads to attend a church in a community where he is trying to recuperate. Some pastors who cannot arrange for a supply for even two Sundays compromise the matter by "taking to the woods" during the week, and supplying the pulpit for one service on Sunday. Their rest consists principally in letting go of pastoral and administrative work for a few weeks, and it is better than nothing at all.

A point of considerable importance in this connection is that the pastor should arrange with his people for a definite time for rally day—usually the second Sunday in September, or the Sunday preceding the opening of the schools. If plans are made for this occasion before the people scatter, and before the pastor goes, his mind will be easy, and the people will know what is expected.

One of the secrets of successful church management is to have events planned well ahead, so that as soon as one thing is over the new event can be announced, and preparations commenced at once. Suppose the vacation season is planned for just like any other season, with due recognition of the fact that there will be many absent, but also with a clear realization that the force of the returning tide can be greatly increased in volume by having rally day plans for church and Sunday school settled well in advance. By disposing of these plans before he goes away the pastor will know exactly where to begin when the time comes. He ought to return a week or ten days ahead of the date set for getting the people together so he can look after the preliminaries.

## A Modern Description of the Flood

As described in the *Indiana Sunday School Awakener* Mr. Robert Beauchamp, of Tipton, Ind., used a very striking postal card message in reminding his class of the Sunday school lesson last February. It may suggest striking ways of advertising current Sunday school lessons:

A TERRIBLE CATASTROPHE—THOUSANDS PERISH.

Upheaval of sea. Downpour of rain for weeks. Vast region of East depopulated. Only eight escape. For full particulars be with the young ladies' class of Kemp M. E. Sunday school next Sunday at 2:30 p. m.

Committee on Invitation.

## The Preacher and the Editor

A writer in the *Congregationalist* tells about Dr. Lyman Abbott's talk to Harvard divinity students on "Journalism and Preaching." Dr. Abbott makes a striking comparison of the work of the editor and the work of the preacher:

"Both the preacher and the journalist are teachers. The church is a philanthropic and uncommercial institution; the newspaper is a business proposition more often now than formerly run for commercial ends and to an unfortunate degree increasingly controlled by the counting-room, especially the daily press. The source of a preacher's power usually is his personality; the source of an editor's power usually is his impersonality. The preacher

starts with great principles and truths and only incidentally illustrates them by references to or discussions of current events, his aims being to bring individuals to their own application of abiding spiritual truth; the editor starts with the ideal of reporting and interpreting current events, and only incidentally referring them to principles of ethics and truth. The preacher is engaged in an intensive work; the editor in an extensive work."

"Dr. Abbott urged upon the coming clergyman to whom he spoke, several practical exhortations born of his own experience and reflection:

"They seldom should seek to use the newspaper for propaganda.

"They should be careful in serving the press that they are not being used by it for its ends, instead of for the nominal social ends usually given.

"They should rarely reply to criticism or attacks upon them.

"Dr. Abbott has the impression that the influence of the editorial page of the American daily newspapers has decreased, while that of the weekly and monthly journal has gained in power; he has not noted any increasing hostility or indifference to institutional religion among journalists; he finds it difficult to get writers on spiritual themes, for *The Outlook*, who can state their thought in a journalistic and not homiletical form."

The *Congregationalist* disagrees with Dr. Abbott, and believes that the personality of Dr. Abbott, who controls *The Outlook* absolutely, is an asset of the paper; it also believes that editors as well as preachers may start just as instinctively from principles to interpret facts and happenings.

## A Sermon on Giving

A sermon on "Giving" by Rev. George Ernest Merriam, minister of the Fourteenth Street Presbyterian church, New York city, has been published by direction of the board of trustees. It contains some good points, and no doubt a copy could be obtained by writing to Mr. Merriam, enclosing a two cent stamp for postage. We quote a few paragraphs:

"Systematic giving is a power because it is obligatory and not irresponsible. The man who has once taken the step feels, as a matter of honor, bound to continue therein. This saves not only all uneasiness and any wavering on his part but also gives a pleasurable certainty to the men who, as officials, are to receive it. The man who is unwilling to take such a vow for himself, before his God, is neither a good business man nor an honest one. It was when Dr. Lorimer was in Boston, that he was reported to have had the following conversation with a boastful convert to the belief of the church, who yet was unwilling to join in its membership. When asked to take this important step, the man replied, 'No; the dying thief never joined the church, and he went to Heaven.' 'But,' said the good Doctor, 'you surely intend to support the cause of missions.' 'No,' said the man, 'the dying thief never contributed to missions, and he went to Heaven.' 'Ah, yes,' said Dr. Lorimer, 'but there was a great difference between him and you. He was a dying thief and you are a living one.'



"I shall never forget the impression made upon me by Doctor Wilton Merle Smith, of this city, in Seminary days, when he brought home to the students the duty of tithing. He told of the little blank-books which he had prepared for the members of his church upon which were stamped, if I remember rightly, the words *My Account with the Lord*. These books he gave to any who were willing to take this important step in their Christian life. Many, however, refused. Among them was a professional man who said he was sure he gave more than a tenth at it was, but did not wish to become merely mechanical in his giving. Doctor Smith asked him to take one of the books and keep upon one side an account of his income and upon the other side an account of his benevolences, whether in or out of the church. 'You need not balance it,' he said, 'if you are afraid of becoming mechanical thereby, but just bring it to me at the end of the year. I am anxious to find out whether it is possible for a man really to give a tenth, unless he sets out deliberately to do so.' This the young man promised to do. The result was that at the required time, he came to his pastor, but did not wish to show the book. Doctor Smith, who had forgotten all about the incident was curious to know why. His visitor confessed that he had given more generously than ever before, under the stimulating knowledge that the book was to be balanced by another, yet,—when his curiosity caused him to add up the columns himself before bringing it according to his promise,—he was so ashamed of the result, that he was willing to make the pledge for the future, if he need not show those back pages to the missionary pastor. Dr. Smith was surprised, as the months went by, to learn the income of that young man, judging from the checks that rolled into or through the various treasuries of the church.

"The list of contributors, according to the regular financial system in use, ought to mean the complete list of the parish. It should represent every member of the church and every interested member of the congregation. It should be an all-sufficient paper to put into the hand of a visiting clergyman, who has to moderate a congregational meeting, let us say for the call of a pastor. *No one should be permitted to vote whose name does not appear on that list.* The annual expenses of the church should be divided by the number of individuals upon this list, and each one should know what the average is and in how far he or she measures up to it. Of course all cannot give the average, and so some ought to give far more. But the little child can give something, and should be trained to give it. The child ought also to be taught to earn what it gives, if only for the influence of later years. Peter and John could say, 'Silver and gold have I none, but what I have, that give I thee.' (Acts 3: 6.) Who can say that today? Surely not the average church member; nor even the pastor himself. And you may be sure the pastor is not ignorant that, urging such a system and such habits as the foregoing, he himself must be a tithe giver. He is, and while he believes that ministers should be interested in the wider field, giving largely to missions and general

benevolences, yet in the special exigency of his own parish he is only too glad to pledge his share of the annual expenses."

## Church Building Literature

Rev. W. N. P. Dailey, pastor of Trinity Reformed Church, Amsterdam, N. Y., is leading his people in a much needed church building enterprise. He makes free use of high grade printed matter, and keeps the people fully informed. His church magazine is a marvel of neatness. In pushing the campaign for subscriptions he uses an eight page prospectus, printed on calendered paper. The first page bears an acrostic spelling "Trinity." On the second page is descriptive matter under the headings, "Location," "History," "Statistics," and "Outlook." The third page is devoted to a fine engraving of the "new church" with an estimate of the cost. The fourth and fifth pages show the plans for the auditorium, ladies room and dining hall. The sixth page is taken up with a map of the section of the city in which the church is located, showing that the new church will be in the center of a tributary population of 4,000 unchurched English speaking people. On the seventh page appear the names of officials, building committee and the portrait of the pastor. The building will cost \$25,000 and a little over \$8,000 has been subscribed already. The prospectus is mailed to prospective contributors with a circular and a subscription blank. The circulars are followed up with personal work.

## Remedies for "Pulpit Fright"

"Pulpit fright" is about the same as "stage fright," the only difference being that it occurs in the pulpit and not on the stage. It is a state of fear which attacks preachers, lecturers, speakers, actors and musicians at times. Some very successful public men are never quite sure of their complete deliverance from this agonizing experience until they have faced the public for many years. To be able to stand before a large audience and speak as composedly as if talking to a group of intimate friends is one of the first essentials of successful oratory. And yet there are successful speakers who seldom preach or speak without having to endure a few moments of nervousness at the beginning. Once launched, like the boy who boldly plunges in swimming, they go ahead without any difficulty. The deplorable thing about this kind of fright is that it paralyzes thought, and this very fear causes men to cling to a manuscript and notes who would do well as extemporaneous speakers if they had the courage to depend upon the workings of the subconscious mind. The causes of this feeling are physical and mental—physical from nervous exhaustion, loss of sleep, dyspepsia, and lack of exercise; mental from lack of general and special preparation. Even the most expert word juggler will get a touch of fright if he has not made preparation, or has no general reserve upon which he may draw. All public speakers understand the value of general and special preparation. When the mental part has been attended to and still there is nervousness it is due to physical condition. The writer well remembers his first experience in public speaking

and how he endured agony for two hours before the meeting was called to order. Later he discovered that swinging Indian clubs or other physical exercises shortly before speaking aided in promoting composure and in controlling the voice.

It is a common saying that a "good supper has often spoiled a good sermon"—for the very reason that the blood needed in delivering the sermon had rushed to the stomach to take care of the load imposed upon that often overworked organ. Professional singers generally fast before singing in public and it is the practice of some preachers and nearly all evangelists to go into a night service without supper, and make up for it after the meeting is over. An empty stomach, even if accompanied by pangs of hunger, generally insures a clear head and a free time in speaking. Of the two modes of discomfort pangs of hunger are preferable to a "thick head" when one is trying to preach or lecture. It is rarely the case that a speaker will feel nervous when he has been careful of his diet, taken adequate exercise and had sufficient sleep.

Dr. J. M. Buckley always makes careful physical preparation for a lecture, beginning several days before its delivery. He has never been suspected of having "pulpit fright." His success as a lecturer and debater is due to his constant state of preparedness as far as mind is concerned, and to the attention he gives to the physical as occasion demands. He has made himself a strong and successful man by the most rigid self-discipline. The writer once heard Russell H. Conwell deliver a highly humorous lecture after he had been lying in bed all day suffering from rheumatism. Rheumatism is not as fatal to spontaneity and clearness of thought as is too much good eating or loss of sleep.

Dr. Heinrich Pudor, in an article in the *Etude*, gives some advice to musicians on this subject which applies with equal force to preachers. He strongly condemns the use of bromide. He says the drug quiets the nerves but dulls sensitiveness and represses temperament; thereby destroying the most important and characteristically artistic element in music. Indisposition and a headache are likely to follow the next day. Finally, this medicine loses its power through frequent use, and the nerves themselves become not strengthened but weakened. Taken all in all it is a remedy for numbing the nerves and not for curing them. His remedy is walks in the open air, cold sponge baths, and deep breathing. Nervousness causes one to forget to breathe properly, which intensifies the nervousness by increasing the carbonic acid in the blood. It is possible to obviate nervousness entirely by increasing the breathing capacity.

## Development of the Memory

Mr. Walter Dill Scott gives some excellent advice on the development of the memory in *Talent*. We quote three paragraphs in which he describes the value of "system," "how to commit large sections at once" and "what to do when you forget."

### SYSTEMS.

"Perhaps the most potent factor in strengthening the memory is found in what we may

speak of as 'System.' By this is meant the power to see the relations existing between the different parts of that which is to be committed and also to connect it in some way with those experiences of life which are vital. That which is to be committed must make sense and must have value. Such an analysis can be made only after training, and is an ideal which we but approximate. The astounding memories of Spencer and Darwin can be accounted for in this way. The new data filled a place in their logical system, and had a distinct value. Things thus grasped could be remembered even though the native retentiveness be poor. If a new fact is seen to be similar to something already known, if the cause of the fact and its consequences are seen, it ordinarily takes no further effort to commit it to memory. When it is thus connected with its similars, with its cause and its effects, it does not stand out as a thing apart, but is so unified with our previous knowledge that we cannot forget it till the other knowledge with which it is associated is also forgotten. The difficult thing is to see these relationships and to see them rapidly. A memory which is poor in retentiveness is compelled to cultivate this factor of system to an extent which would seem impossible to those having strong native retentiveness. Facts which are worked into a system are not only thereby committed, but at a later time they are easily recalled."

### HOW TO COMMIT LARGER SECTIONS AT ONCE.

"The chief error made in the employment of repetitions is in repeating a small passage rather than the entirety of that which is to be committed. If I am to commit my forty lines of poetry, the most economical method is to read through the forty lines in their entirety, and never learn any part of them piecemeal. It would be unwise to learn a line or a stanza at a time, but the entire forty lines should be learned at once by reading the entire passage through repeatedly until it is all perfectly learned. Almost no one adapts this method unconsciously. In fact, most persons believe it to be an impossibility to commit after this fashion. The only way to be convinced is to make the experiment. It has been verified when tested most critically, and is the most economical form of repetition. If the forty lines are difficult, it would be wise to read them through several times, and then return to the task on the following day. Such interruptions of a day or more are advantageous in reducing the total number of repetitions necessary for committing the passage. This learning of an entire poem, oration, or other piece of literature not only shortens the effort of committing, but lengthens the time of retention and the readiness of recall, and hence is to be recommended for universal use. The only exception to be made is in the case of passages containing special and unusual difficulties of one sort or another. It is frequently wise to pause at such lines and master them word by word, if necessary. Otherwise the repetitions should follow the method which is to be pursued in delivering the passage both as to the speed of the repetitions and the method of expressing it."

### WHAT TO DO WHEN YOU FORGET.

"If a speaker forgets his part, it is fatal to



stand still and do nothing. Such bodily inactivity has its effect upon the mind, and makes the recall of the part doubly difficult. The writer never will forget the test of this principle which he experienced some years ago. It fell to his lot to preside over a large audience and to introduce formally a speaker of distinction. Just as he reached the sentence in which he was to announce the name of the bishop, the speaker suddenly discovered that he had forgotten the name of the distinguished guest. If he had stopped and tried to recall it, the confusion would have overcome all attempts to recall. Instead of allowing this to happen, the speaker continued uttering sentences, more or less appropriate, until the name was recalled and the speech completed, much to the relief of the speaker, and apparently to the entire satisfaction of the audience. The physical effort of enunciation and the attendant necessary mental activity were the factors needed to stimulate the mind and to secure the recall. Every speaker who does not use a manuscript is forced to make it a rule to *do something* as soon as a part is forgotten. This something may be the pronunciation for the second time of the last sentence remembered, or the *ex tempore* insertion of an irrelevant sentence; it may be the pouring of a glass of water, or the walking to the front of the platform. It is not essential what it is, but the mental machinery is best stimulated by activity, and when the mind becomes a blank and the part is forgotten, activity must be initiated by a process which is fully under the control of the will. This principle is especially important to motor-minded persons, but is valuable to all."

## "A Big Jump"

The Men's Class of the Oregon Methodist Sunday school sent out a very appropriate piece of printing in working up their membership. It consists of a folded card with the picture of an athlete making a high jump, on the outside, and on the inside the explanation. A strip of one edge about an inch wide is folded over, so it could be torn off easily. This strip is a blank for the candidate for membership to sign. The reading matter on this strip was very brief, merely, "You may count on me," with a line for the name. We give the title page and the inside page of the card:

J. W. Arnold, Pres.  
E. J. Wolcott, Sec.

A. Hutchinson, Treas.  
Fred D. Stone, Teacher.

The Men's Class of the Oregon  
Methodist Sunday School  
is planning

## **A BIG JUMP.**

They began with a membership of twenty-five. They will make it fifty before Tuesday, May 14, the date of "The First Annual Blow Out," providing you will consent to help.

Presented by .....



## A Clever Leaflet on Missions

The mission board of the Christian Church, of which Rev. M. T. Morrill and Rev. O. W. Powers are the secretaries, has issued a very clever folder setting forth the advantages of giving to missions. It is printed so that the exposed pages bear reading that are sure to attract attention. They are in large red and black letters. One page is herewith given to show the general style:

We have a

## PROPOSITION

that is better than U. S. Government bonds, and we want to talk to you about certain

GOLD SILVER NICKEL COPPER  
DEPOSITS

Here is a chance to help  
YOURSELVES vs THE OTHER FELLOW

Read The Inside Pages

The matter on another page is as follows: "Avoid frenzied finance. Keep out of 'Sure Thing' speculations. The man with a few hundreds to invest needs to be just as careful as the Wall street magnate. Don't be a plunger."

A half page which folds over the page reproduced, reads: "Sane talk about Investments with sure results."

There is a blank for making a contribution and three pages are given up to solid reading relating to the missions of the Christian church. The general style and the subheadings are that of a circular advertising shares in a mining company. It is a very ingenious piece of missionary literature, and suggests an adaptation of the idea to other forms of church activity.

## A Trap for Boys

### WHAT IT IS AND HOW TO SET IT.

This trap for boys really had its beginning some years ago, when, being entertained at the home of a friend, I was much interested in a trick dog which he had trained, and took much pride in exhibiting.

After seeing the dog perform, I said to my friend, "How did you ever teach the dog to do so many tricks?" To which he replied, "It is an easy matter, when you know how."

Requesting him to further specify, he said, "There is some one thing that every dog likes. If you can find out what that one thing is, you can make the dog do what you want him to do, by rewarding him for his faithfulness with the thing he is most fond of."

"Thank you," said I, "I shall endeavor to put that principle to good use in my work, for I believe it can be applied to men and boys, as well as to dogs."

In making this trap, I tried to find what it was that a boy liked—what every boy liked—and having found that thing, I have set my trap in various places, and in every case have been able to catch the game I was after.

Not every boy likes baseball, or if he does, he does not like it all the time; not every boy likes literature, music, or travel; but where is there a boy who does not like to whistle?

At this point my friend, Fred Emerson Brooks, comes to my aid, in the form of a poem, which he calls "The Whistling Boy," of which the following is the first verse:

"What music's like the whistle of a well-contented boy,

That rhythmic exhalation of an ever-present joy?

Though the fragmentary cadence of a plain, untutored art,

'Tis the melody of childhood, 'tis a psalm from out the heart.

You'll never find a criminal behind an honest smile,

And that boy ne'er grows a villain who keeps whistling all the while,

Though he whistles out of tune."

My trap for boys is an organization known as the "Boys' Whistling Club," and can be successfully "set" in any church, Sunday school, Junior Society, Y. M. C. A. or in any place where boys are gathered for religious purposes.

Six things are important in "setting" this trap, to insure its success.

First, the pastor and Sunday school superintendent should be in complete sympathy with the plan, and have an honest desire to "catch boys," and be of service to them by planning for the "Boys' Whistling Club" to occasionally fit into some part of the regular service.

Right here lies the real secret of the success or failure of this "trap." The boys *must* have opportunity to appear publicly as a club, and be shown that their service is desired and appreciated. Once a month the pastor or superintendent should invite them to attend service in a body, and whistle at least one selection. Until this is tried, you will never know how beautiful such a service may be, or how attractive to the boys and their parents.

Second, a good leader should be secured. He should be a young man, of sterling Chris-

tian character, who can whistle, and who has not yet forgotten that he was once a boy. The more musical he may be, the better.

Third, a good accompanist for the piano is necessary, preferably a lady. The mother or sister of the leader or of some of the boys could best serve in this capacity. This will insure one who is equally interested with the leader and the boys themselves, and her presence at the meetings of the club will have a refining influence.

Fourth in importance is a place to meet. In some places a room in the church can be best used, while in other places it will be advisable to meet in some home, either that of the leader, accompanist, or some member of the club, perhaps in a different home each week. This will help to establish friendly and fraternal feelings among the boys.

The fifth consideration is the music to be used. At first the club should confine its effort to such tunes as are familiar, or can be found in any modern, up-to-date Sunday school book. The leader should select such songs in advance as best lend themselves to the "untutored art" of whistling. Whistling is an art, and as in everything else, "practice makes perfect." Later on, instrumental selections of a refined character may be chosen, and used with good effect.

The last in the list of important things is the boys themselves, but they are easily gathered, and once interested in a club of their own, where they can whistle and whistle to their hearts' content, they will not be unnecessarily absent from any meeting of the club, nor can they be kept away from the church or Sunday school where they are to be given an opportunity to add their mite to the make-up of the service.

We realize that there are difficulties confronting us, when we become bold enough to suggest whistling as part of a religious service, for many will object to it, on the ground that it is sacrilegious. Not long ago, after whistling a sacred song before a large gathering of Christian workers, I was taken severely to task by a dear old man, who was very much distressed because the "young man" had been so unwise as to desecrate the house of God in such an unholy way.

We concluded, however, to sit down and talk the matter over a little. I asked him if in the church to which he belonged, they had singing by a choir. "Oh, yes!" he replied. "Is it a volunteer choir, or a paid quartet?" I asked. "Oh," he said, "we have fine music. We have an excellent quartet, which we pay, and pay well." I said, "Are they members of your church?" and he responded, "No, I think they are not even Christians."

Said I, "Can you conscientiously employ non-Christian men and women to furnish a large part of the sacred services in the Lord's house, for dollars and cents, and not believe it impossible that a Christian man could whistle to the glory of God? Isn't that a bit inconsistent?"

He admitted immediately the injustice of his criticism, and we considered further. Said I, "It being granted that a man's heart is right in the sight of God, what difference do you suppose it makes to God how he uses the breath



which he has loaned him, whether in speech or song, or to blow through puckered lips in the form of a whistle? If his heart is right, can he not glorify God as well by one method as by another? If the wind whistling through the pipes of an organ can be made to glorify God, surely God's own creatures can serve him by whistling if they will."

The colors which have been adopted are "True Blue" and White, signifying Honor and Purity. A neat button or badge has been provided, bearing the monogram "B. W. C." artistically arranged, with the words "Honor" and "Purity" in white, on a blue field.

The yell, which is both rhythmical and Scriptural, selected for the club, is as follows:

Say, my friend, have you seen

Second Timothy, 2 : 15?

First Thessalonians, 5 : 22,

Tells you exactly what to do.

Articles 1, 2 and 3 of the constitution, referring to the "name," "object" and "membership," show that the name is the "Boys' Whistling Club," the object is to arouse greater interest in Sunday school work, aid in forming Christian characters, and meeting together to whistle and sing religious songs. The membership of the club consists of boys between the ages of eleven and sixteen.

The by-laws specify that every member joining the club promises to abstain from the use of tobacco in every form, the use of intoxicating liquors, and profane language, and every member pledges himself to assist every other member to keep the pledge.

If you would like to set this trap for boys in your neighborhood, send for copies of the Constitution and By-laws and other literature pertaining to the club, together with buttons for the members, which can be secured at the Club Headquarters, at a cost merely covering the expense of production and postage.—*G. C. Tullar, Room 301, 150 Fifth Avenue, New York.*

## Quotable Poetry

### Our Little Lives

O patient Christ! when long ago  
O'er old Judea's rugged hills  
Thy willing feet went to and fro  
To find and comfort human ills—  
Did once Thy tender, earnest eyes  
Look down the solemn centuries,  
And see the smallness of our lives?

Souls struggling for the victory,  
And martyrs finding death was gain;  
Souls turning from the truth and Thee,  
And falling deep in sin and pain—  
Great heights and depths were surely seen;  
But O, the dreary waste between—  
Small lives; not base, perhaps, but mean.

Their selfish efforts for the right,  
Or cowardice that keeps from sin;  
Content only to see the height  
That nobler souls will toil to win!  
O shame! to think Thine eyes should see  
The souls contented just to be—  
The lives too small to take in Thee!

Lord, let this thought awake our shame,  
That blessed shame that stings to life;  
Rouse us to live for Thy dear name,  
Arm us with courage for the strife.  
O Christ! be patient with us still;  
Dear Christ, remember Calvary's hill;  
Our little lives with purpose fill!  
—*Margaret Deland.*

### Whence Are Heroes?

Rev. 7: 13, 14.

Heroes are forged on anvils hot with pain,  
And splendid courage comes but with the test.

Some natures ripen, and some virtues bloom  
Only in blood-wet soil; some souls prove great

Only in moments dark with death or doom.  
—*Ella Wheeler Wilcox in August Cosmopolitan.*

A grain of corn is very small,  
'Tis scarcely anything at all;  
But sow a handful of them wide,  
And you will reap at harvest-tide  
A plenteous heap of ripened gold,  
More than your joyful arms can hold.

A trifling kindness here and there  
Is but a simple, small affair;  
Yet if your life has sown them free,  
"Wide shall your happy harvest be  
Of friends, of love, of sweet good-will,  
That still renews, and gladdens still."  
—*Priscilla Leonard.*

Greed laughs triumphant in her cruel glee  
And drowns her guests like sailors in the sea.

But greed would yet more potently prevail;  
The broken, battered body is her own—  
What if the soul herself were overthrown  
And bound to earth in greed's unholy snare!  
That we inherit of diviner air.  
Then, if it might, the flood of greed would roll  
E'en o'er the embers of the immortal soul!  
—*Pope Leo XIII. (In Praise of Frugal Fare.*  
*Tr. by Andrew Lang.)*

### Tribute to the Flag

Your flag and my flag and how it flies today,  
In your land and my land and half a world  
away;  
Rose red and blood red, its stripes forever  
gleam,  
Snow white and soul white, the good forefa-  
ther's dream;  
Sky blue and true blue, with stars that gleam  
aright,  
The glorified guidon of the day, a shelter  
through the night.

Your flag and my flag, and oh! how much it  
holds,  
Your land and my land secure within its folds;  
Your heart and my heart beat quicker at the  
sight,  
Sun kissed and wind tossed, the red and blue  
and white;  
The one flag, the great flag, the flag for me  
and you,  
Glorified all else beside, the red and white and  
blue.  
—*Nesbit.*

# HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D., Editor

## BEST OF RECENT SERMONS

JAMES DAVIDSON DINGWELL, REV. JAMES I. VANCE, D. D., GIPSY SMITH, REV. JOHN TIMOTHY STONE,  
REV. J. WILBUR CHAPMAN, D. D. AND IAN MACLAREN.

### American Citizenship and Institutional Religion—A Special Sermon to Men

BY JAMES DAVIDSON DINGWELL, AMESBURY, MASS.

Text: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Matt. 22: 21.

One gentleman with whom I spoke concerning this theme repeated the phrase "institutional religion," and then said, "What kind of religion is that?" A perfectly natural question, a perfectly legitimate question for nine-tenths of a community to ask, and especially in this day when even human religious inventions are so common. The good man perhaps would not have been surprised had I answered, Why this is the latest and best thing out.

Now I might have worded this theme differently in my invitation to you. I might have made it more fascinating to a certain common type of patriot by leaving out entirely the latter phrase. I might even have made it more vague. But I have worded it just exactly as I intend to speak upon it. . . . By "American Citizenship and Institutional Religion," I mean the relation of American citizenship to the Church and Sabbath day. I do not mean to say that the Church and the Sabbath day are the only two institutions implied in the phrase; but they are the only two with which I care to deal this morning. And I wish to deal with them in the broad, historic, institutional sense, the sense in which they were instituted by the wisdom and love of God, and not simply the device of any man or any sect. Too long and too much have our minds been prejudiced against the Church and the Sabbath day as man-made, man-arranged, and man-controlled. They are God's institutions, and whether they are expressed through the religious customs of the Jews who enter into the synagogue on Saturday, or through the Baptists, Methodists, Episcopalians and Roman Catholics, who enter into their respective places of worship on Sunday, in whatever way they are expressed, it is but a response to the divine command in fulfillment of the possibilities of our moral and spiritual manhood. They are but the call of God's laws and principles of development as expressed without us, to all that there is of God within us, helps by the way toward that divine manhood, which alone can be perfected through conformity to the laws of him whose we are and whom we ought to serve. Both the Church and the Sabbath, in principle, are as old as the purposes and plans of God for a perfected humanity. They are as conspicuously necessary for the moral and spiritual development all down through the history of the kingdom of God in the world, as are the laws of learning for intellectual development and the laws of seed time for the developing

and garnering of the wheat and the corn; and until the brain shall need no culture to grasp the problems of the mind and the soil shall need no cultivating to produce the full grown corn in the ear, the Church of God and the Sabbath day will be essential institutions for the preservation and perfection of society—for the attainment of that day when "Thy kingdom shall have come and thy will shall be done on earth even as it is done in heaven."

But we pass now from the power and influence of these two institutions in general, to their power and influence in particular, considered carefully in the light of this morning's theme.

Archbishop Leighton once said that "The only true knowledge of things is the knowledge of their causes." To say that the only cause of America's greatness and influence in the world is the Church and the Sabbath day, is to make an unnecessarily extravagant statement and claim. To the student of history, America's greatness and influence are but one of the great unavoidable moral strides of God in the evolutionary development of the world. She neither originated the Church nor the Sabbath day as some whose zeal untempered with wisdom would almost claim. But she was, in the providential guiding and leading, the land where these and kindred divine institutions have been given the opportunity to flourish and flower beyond that given to any other land or any other nation; and it is to her glory as well as to her wisdom that she has been wonderfully true to the heavenly vision. And the man or the class of men who would interpret her success in the light of any other phenomena, are men who fail to appreciate the deepest meanings of her history.

After all, men, is there any other explanation either of an individual's true success or a nation's true success apart from obedience to the leadership of God and God's laws of progress? Are any of us so blind in the quieter and deeper meditations of our lives as to think that today our beloved nation stands as she does in the eyes of the world because of any other reason than that of having been the instrument in God's hands of working out his will in truth and in deed more fully for the sons of men everywhere? Or, perhaps, I should say from everywhere. Have you ever stopped and considered seriously why it is and what it is that gives this nation the place which today she so proudly occupies and deserves? Have you ever traced the secret of her triumphs in the world's appreciation of her? Are you simply proud and enthusiastic over her because of her war record? Because she not only said to the mother-land we will be free, but fought for that freedom and won it? Or are you proud and enthusiastic because of her more modern victory over Spain? Is it pride and enthusiasm born of our rapid growth in millions of people and millions of



dollars? Or is it pride because of our business ability and inventive genius? Are these and similar material achievements the source of our patriotism and our pride? If they are, we are glorying not in the things that the world counts us great for. These things have their place in the world's judgment of us. War victories command attention; brains count; money talks; incoming millions prophesy. Thank God for all of them in so far as they have been fairly won and honorably achieved. But the world thinks of us and studies us today in the light of greater and holier achievements than any of these. The world thinks of us as a nation that not only stands for a fair deal between man and man within ourselves, but as a nation that stands for a fair deal between nation and nation in the light of God, truth and justice;—a nation that knows the meaning of fair play in the light of righteousness; a nation that knows in spirit and in truth the meaning of bearing one another's burdens, that knows the meaning of the Golden Rule, and that prefers peace to war, not because we are cowards, but because of the teachings of the Prince of Peace. These, after all, are the things we are loved for; these are the things that command the world's respect and which cause us to stand as a beacon light of Christian civilization and progress.

And it is largely because of this latter thought that I present to you this morning the claims of the Church and the Sabbath day—the thought of the loss of our individual manhood in neglecting to recognize the spiritual side of our natures. This nation, as a nation, will never forget God, in my judgment. She has too much godly intelligence already with her life. But in our tremendous influx in population and in our incomparable surroundings with the material blessings of life, there seems to be a tendency to treat the Church and the Sabbath day very indifferently.

Surely there was never a day in this nation's history when these two institutions were more necessary for the healthy development of our national as well as our individual life. The stress and strain of life instead of excusing us from a proper recognition of them and devotion to them, make them all the more necessary. "It is an old saying that monarchies live by honor and republics by virtue. The more democratic republics become, the more the masses grow conscious of their power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow." (Bryce's *American Commonwealth*, page 599.) And it is right here in this connection, that the ordinary citizen is weak and superficial in his better judgment of the essential things of life in the present. The god of mammon, who is the god of money, the god of pleasure, the god of selfishness, the god of ignorance in spiritual things, the god of mammon has temporarily blinded our eyes to the fact that the things which are seen are temporal, but the things which are unseen are eternal. What do I mean by that Scriptural quotation in this connection? I mean that we do not realize that the highest and best part of our lives is our spiritual, and that this part needs nourishing and refreshing just as truly

as our physical, our mental and our social. The religion of Jesus Christ is a very reasonable, common sense religion. He does not ask that we ignore the physical, the material, the mental, the social in our natures and our daily needs. But he does ask in the language of this morning's text, that we render unto Cæsar the things that are Cæsar's and unto God the things that are God's. Men, if we are not developing the Godward side of our natures, if we are not rendering unto God the things that are God's, we are making, even from a selfish point of view, the biggest mistake of our lives.

The Church and the Sabbath day are God's special provisions for us to such an end in our busy, bustling life. America cannot afford to be indifferent to them; she cannot afford to allow even her manual toilers to think for a moment that any circumstances of life exempt them from such sacred duties as well as sacred privileges.

As a nation we must take time to be holy; we must speak oft with the Lord in his sanctuary;

"There let me strive with each besetting sin, Recall my wandering fancies, and restrain The sore disquiet of a restless brain."

We must render unto God the things that are God's, if the God who gave us birth as a nation, and who has blessed us thus far, would be given the opportunity to exalt us in the future.

## The Value of an Eddy in the Stream of Life

BY REV. JAMES I. VANCE, D. D., NEWARK, N. J.

Text: "Come ye yourselves apart into a desert place and rest awhile." Mark 6:31.

Christ seemed to be sidetracking his disciples. They were flushed with the success of their first mission. Everywhere they had been greeted by crowds. Even the devils were subject to them. They feel that they need but to press on and the victory is certain. At the critical moment Christ bids them give over the whole campaign and take to the desert.

He saw what the disciples did not see. He saw the difference between publicity and power, between curiosity and conviction, between a crowd and a convert, between notoriety and success. He knew what the work needed, and so he told the disciples to leave the crowds and seek the solitude; to get to some spot where they could be alone; to get out of the roar and rush and struggle of the main current to some quiet eddy under a green bank where the waters were still and the stream placid and where they could rest awhile.

I. Jesus proclaims the value of an eddy in the stream of life.

There are times when the worker should forsake the crowds and take to the desert; when he should let the work go; when he should forget that there are people who are tired and hungry and sick; when he should turn his back on the throngs of eager, interested, insistent, needy humanity, and sink himself for awhile, beyond the reach of publicity, in some serene solitude.

There are occasions when what we need is not to be prodded, to be told to be more ener-

getic, more diligent and assiduous, to rise earlier and work longer and be insistent in season and out of season; times when we do not need greatly a fresh dissertation on the charms and virtues of the strenuous life. God knows we have heard enough about "the strenuous life." The trouble with the average life today is, it is a little too strenuous. Humanity swarms in ceaseless activities.

We need the solitude and quiet of the eddy for rest. One may be so absorbed in his work as to be oblivious of physical exhaustion. Christ's keen eye detected that his disciples were weary and he said to them: "You must rest. Your work is important; but just now something else is more important. Come apart and rest awhile." It was to be just for "awhile." It was not to be permanent. Rest is not the regular program for this life. Work is the regular program. But Christ knew the value of a pause in the music of life. He would have these men rest long enough to give their worn bodies and weary brains a chance to recover; until they could get themselves in hand and make ready for a fresh campaign.

People sometimes need rest. We are made of the sort of stuff that gets tired. We are not made of iron and stone and steel, but of flesh and blood, and these are no match for machinery in a long race. The failure to observe the need of rest is often accompanied by disastrous consequences. The columns of the daily papers stare us in great headlines with the announcements of frightful railway disasters. While all of these dreadful fatalities are not occasioned by requiring men to work beyond the point of physical efficiency, doubtless many of them are the direct result of driving flesh and blood and brain and muscle beyond human endurance.

#### II. Rest a divine command.

There are times when rest is as much a divine command as work; when it is as much one's duty to quit as to go on; when the place where God wants us is where there are no tools and no audience; nothing but desert and solitude. "Rest awhile!" O thou blessed human Christ, who didst take our tired and weary human nature up into thine own; who at Jacob's well didst rest thyself and by that act didst consecrate all human rest; who dost look with tender interest on those who are jaded and worn with toil and dost thrust in between them and exacting duties and say to the thronging crowds, "Stand back;" to insolent industry and noisy machinery and roaring tumultuous trade, "Stand back! Give blood and brain and muscle a chance," and whose call to the overworked, where many are coming and going and there is no leisure so much as to eat is, "Come ye yourselves apart and rest awhile!" thou blessed Christ of the road and the field and the shop, we thank thee for rest—just for rest!

#### III. Rest needed.

We need the solitude and quiet of the eddy for meditation. We miss some things in mid-stream. Some things that are most important we overlook in the rush and noise and compelling competitions of our busy life. They may be duties near at hand, but we lack the time to look around, and God must take us to an eddy to show us duties near home. He takes

us there that we may be alone with him. It is hard to get our attention. So many things are clamoring for an audience at the same time. Christ's call is but one of a thousand appeals knocking at his door and seeking admission to heart and mind. There is not much chance for Christ with us, until we pull out of mid-stream into the eddy. He wants our undivided attention, and he would take us where we can hear and see.

He calls us to the quiet of the eddy that we may listen and learn. He would not have us misled as to what constitutes real success in life. I have a notion that as he looked and listened to those disciples making their report, he saw that they were about to lose their ideals. They were getting cross and materialistic. They were measuring success by the size of the crowd that followed them. They were concluding that because they were becoming popular, the battle was won, whereas it was just begun. And so, that they might recover themselves, that they might get back their own souls, he took them to a sanctuary of meditation.

Among the great paintings in Florence are the angels of Fra Angelico, which he is said to have painted when he was kneeling prayerfully at this work. A man who spends his time copying the angels, says that he has little difficulty in the work when he is in a devotional frame of mind; but that after a night at cards or a wine supper, he finds the work most difficult. He can get the outlines and colors, but after a night of carousal, he says it is days before he can get the expression of the faces of Angelico's angels.

The peril which threatens many a man in the awful rush and contacts of modern life is that he will lose his soul, his ideals, his responsiveness, his aspirations; and become hard and cold and stale. Christ calls us aside to the meditation hour that we may learn anew what makes true success; for what shall it profit a man if he gain the whole world and lose his own soul.

He calls us to the solitude and quiet of the eddy for strength.

IV. Publicity is a peril. The average life is swallowed by the crowd. The man who is constantly giving out, but has no fountain at which to renew himself, grows weak. This is the menace which imperils a busy life. How little time there is given us for fellowship. Under the constant strain and drain, personality is sapped and life loses its power and beauty.

Christ calls us to the desert that he may renew us, that he may minister to us himself; that he may build up the weakened will and give tone and color and resourcefulness to the spirit. The only way to acquire this is through contact with the divine. The shallow soul must go on to the depths. The tired spirit must seek the source of infinite strength. Man must touch God, if he is to be charged with new power.

It is true that "solitude is the mother country of the strong," provided the solitude be a sanctuary where the exhausted soul comes into contact with the eternal source of power. The life that is to be strong before the world must have seasons when it is alone with God. It has been truly said that "if chosen men had never



been alone in the deep mid-silence, open-door-ed to God, no greatness ever had been dreamed or done." It was from forty years of solitude in the desert that Moses went to his public ministry. John the Baptist emerged from the wilderness, when he appeared on the banks of the Jordan, to the crowds that thronged him there. After his conversion Paul went for three years to the desert of Arabia Petrea before beginning his world-mission. Even Christ felt the need of a wilderness experience before entering upon his brief public ministry.

It is not easy, in this modern crowded life, to find the quiet place. The stream has few eddies. I have wondered if the church itself might not be made to minister more than it does to the need of our nature which Christ had in mind when he said to his disciples, "Come ye yourselves apart and rest awhile."

A friend who is an extremely busy man and who carries large business responsibilities, told me this recent experience. It was after an unusually crowded and laborious week and he was feeling somewhat the strain of his work. His brain was in a whirl and his nerves on edge. He said to himself, "I will go down to the church and have a bit of quiet there." And so on a week-day morning he came and sat down in his pew and spent a quiet, restful hour in the sanctuary, with his soul turned toward the great Giver of strength and peace; and went away refreshed.

May there not be others to whom, in the rush of the strenuous life, the open door of the sanctuary would offer the holy solitude? If so, may it not be the duty of the church to open its doors just for this?

However this may be, Christ calls us to the quiet hour. Let us beware of the publicity that makes us shallow. Amid the crowding duties of the strenuous life, let us listen for the call of him who ever and anon says to the workers, "Come ye yourselves apart into a desert place and rest awhile," and let us remember that he who calls to the solitude is the same who says to all who labor and are heavy laden, "Come unto me and I will give you rest."—*The Christian Observer*.

## The Lost Christ

BY GIPSY SMITH, ENGLAND.

Text: "But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance," etc. Luke 2:44-45.

I want to speak about a subject which at first may seem a little startling. It is the subject of "The Lost Christ." We hear of the Christ of lost things, that seems natural; but who has stopped to think of the lost Christ?

"Let him that thinketh he standeth, take heed lest he fall." You may be on the most intimate terms with Jesus; you may be living in the closest and dearest fellowship with him; you may be standing in the inner circle, but the possibility of losing him is there. My words may not appeal to some of you, but if they do not, it is because you have never seen him. If you do not comprehend my meaning when I talk about a lost Christ, it is because you have never looked into his face, and because you have never taken the trouble first of all to find him; but to those who have bowed

at his feet and wiped them with the hair of their heads, as well as bathed them in their tears, you know what it is to lose that dear smile, and you will understand me. For when we have once seen him, it is hell to lose his face.

It is said that a year or two ago a great naturalist went into the Highlands of Scotland with his microscope to study the depth of color, the delicacy of form, the beauty, charm and daintiness of the little heather bell; and that he might see all its glory, he lay down with his face in front of the little heather bell so that he might see it without plucking it; so that he might see it with its natural life in it.

He had adjusted his instrument, and was gazing at the heather bell, lost, absorbed, reveling in the beauties in front of him, when all at once a shadow played over the instrument. He thought at first that it was a passing cloud, but it staid there. Turning around he saw a fine specimen of the Highland shepherd. Reaching over, he plucked a little heather bell and handed it and the microscope to the shepherd that he, too, might see something of its beauty.

When the microscope was adjusted so that the shepherd might see the little heather bell through such an instrument for the first time in his life, he looked at it a long time, and then the tears streamed down his rugged face. He handed both microscope and heather bell back to the naturalist and said, "I wish you had never showed me."

"Why?" said the naturalist.

"Because that rude foot has trodden on so many of them. That's why," he said.

And when you take the microscope of his Word and get a vision of God, of Jesus, then you will whip yourself that you have lived one moment of any day without giving to him the place that he should occupy in your heart and in your life. It is this vision that makes Jesus so wonderful. O, Holy Spirit, open our eyes that we may see!

Some of you will not understand me unless the Spirit illuminates, because you have never known him. Others, who knew him once, who walked with him once, whose fellowship was beautiful, sweet, holy, precious, heavenly, once, but who have lost him, you will understand my message, and it is to you that I speak.

I. Let us repeat it: It is possible to lose Christ. The most unlikely person in the world was the first person to lose him; his own mother. You may be a preacher, but if you are not careful you will lose him. You may be an evangelist, but if you are not careful you will lose him. The knowledge of the thing will be our curse if we do not mind. The letter may kill. It is the spirit that giveth the life.

You may be an office bearer; you may be a worker; you may stand in the inner circle, and you may lose him. And the worst of it is that you may lose him and be unconscious of it, for Mary did not know that he was not there. She supposed that he was in the procession. It does not do to suppose anything where your soul and God are concerned. Supposition won't do. We have supposed too much. We have allowed these things to drift on supposi-

tion and we have lost God and do not seem to know it.

Look at the church without Christ in Revelation. A church without Christ! They called a church meeting and said, "We are rich, educated, cultured. We do not need anything." But God looked down on them and said, "Poor blind, deluded, miserable thing. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and sup with him and he with me."

What is the good of the church if Jesus be absent, and what is the good of the triumphal or apparently triumphal, procession if Jesus be absent? What is the good of the annual feast, if Jesus be absent? Jesus makes the procession. Jesus makes the feast, and if Jesus be gone the other is mockery.

II. Look then, and find out where you are. Do not listen for other people. Give your own soul a chance. Oh, don't suppose! You have been doing that too long. They supposed he was with the company. Don't you let things slide. I must have Jesus. I must be sure of his presence. I won't move an inch without him. I know the danger. It is better that I should walk through the world with one eye if my Guide is but nigh; it is better to lose this right hand, if he but holds the left in his. Whatever else, I must not lose my Lord. I must keep close to Jesus all the way.

Upon one of my visits to your country I returned home in May, and when I reached home my pastor was busy with a great scheme for providing homes and shelters for waifs in the city of Manchester, and he had a big sale on—a sale which was quite religious. It was clean, and I felt that, though I had been away from my wife and children for nine months, my place was there, doing what I could for the lost of the city. When I got there, my little girl got hold of my coat tails and hung about my knees with her little prattling voice—music my soul had been hungry for for nine months—asking a thousand questions. An unmarried friend of mine came up to me and wanted to know all about the wonderful things God had privileged me to see. He was not accustomed to children, and I was afraid that the prattle of my child would interfere with my bachelor friend, who did not understand as I did a child's voice. To relieve him a little I thought I would send this dear little thing away for a few minutes, so I took some money out of my pocket and said, "Here, Zillah, take this and spend it at the pretty store." Her black eyes overflowed with tears, and she said, "I don't want your old money. You have been away nine months; do you know that? And I just want to be here where you are."

I never was so rebuked in my life, and I tell you, I have discovered that lots of people are satisfied with the Lord's gifts, but they do not want the Giver.

Have you lost Jesus? You know. Mary found it out at the close of the first day. When did you find it out? When did you discover the loss? She looked for him in the evening, but he was not there; and, oh, the agony of that mother's heart when she found that he was not there!

III. Listen. Not only did the most unlikely person in the world lose Jesus, but she lost

him in the most unlikely place. She did not lose him at the theatre. She did not go. I should expect to lose him if I went there, because he would not go there with me. I do not believe any Christian that has the spirit of Jesus would go there either.

She did not lose him in the ballroom, for she did not go. She did not lose him at the card table. Just as sure as you are alive, somebody will have to call a halt to the churches of America, for card playing and theatre going and dancing are running away with the churches of the United States.

She did not lose him running with the giddy multitude to do evil. I know that she did not do these things, or she would not have been his mother. She was chosen because she was a good woman. She lost him where she did not expect to lose him. She lost him in the temple. What does that mean? It means that you need not boast about your goodness, and say that you are as straight as straight can be. Mary was, too, but she lost Jesus. You can attend all the meetings and lose Jesus all the same. You can lose him in the splendor of the music; in the magic of the speaker's words; in the spell of his voice; and, although it is the last thing I want to do, I may lose him while I am talking about him, if I am not careful. She lost him in the temple.

It would be very easy for you to lose him in the church, in the place where you went to find him, for the devil goes to church as well as you. You may lose Christ while I am trying to reveal him, and only the concentration of all your powers will enable you to keep your eye on him as you ought.

IV. Listen. The most unlikely person in the world lost him. She lost him in the most unlikely place, and—listen—she found him where she lost him. And that is how it works. Mary and Joseph found him where they lost him. David found his Lord when he confessed the sin that made him hide his face. The prodigal found his father just where he had left him. "Where is the blessedness I knew when first I saw the Lord?" Where is it? It is where you left it. The demands of the cross are tremendous. The claims of Calvary are exacting. You must go back to the place where the thing was done which came in between you and God. When you go back, you will find him waiting.

We are so impulsive. We go ahead of him and very often we leave him. Three days, or three weeks, or three months, or three years since you lost him. Do you know the place? Go back this morning.

They found him where they lost him, and you will find him, too, just where you left him. If you skip anything you will never find him. If you cover anything, you will never find him. If you dodge anything, you will never find him.

Dear friends, will you go back to the place where you may find him this morning? Listen—he waits for you.—*Record of Christian Work.*

In the desert God will teach thee

What the God that thou hast found,—  
Patient, gracious, powerful, holy;

All his grace shall there abound.

—Darby.



## Alone With God

REV. JOHN TIMOTHY STONE, BALTIMORE, MD.

Text: "But I went into Arabia." Gal. 1 : 17.

No experience in Paul's life is more strikingly suggestive than the trip into Arabia after his marvelous conversion. In a moment, his intense hatred of the followers of Christ had suddenly turned into love. The personal voice of his Master received the response, "Lord, what wilt thou have me to do?" The dazzling light on the Damascus road blinded the physical eyes, but cleared the spiritual vision. The Jewish leaders in Damascus were bewildered and angered as they heard this their champion pleading the cause of the Man whom he had so vigorously opposed.

But suddenly he left them, both Jew and Gentile, and went into Arabia. How long he was there we do not know. The record tells us that he returned to Damascus, that he was in Arabia and Damascus three years. Just where in Arabia he went we do not know, but these are not important questions. Had they been vital, clearer evidence would have been recorded.

It is worth while considering, however, why he went into Arabia, and we believe that the prompting impulse of the journey was his desire to be alone with God. Historical precedents confirm this premise. Forty years Moses spent in Arabia, and during these years the man of splendid executive, thorough training and marvelous personality, discovered that these gifts and developments in themselves could not equip a man for effective leadership, but that with these he must have the discipline and companionship of the Almighty. Amid the wild crags of that southern peninsula, the pinnaced spires of rock and the surrounding loneliness of the far-reaching desert, he found his God, and gained the divine power of consecrated life. Into the wilderness of an unknown Egypt God sent the young Joseph, and having overcome the first great loneliness of an alien nation, this chosen one was again sent into Arabia behind prison bars, suffering for righteousness' sake. But the life that stood the test became the great leader in a time of national distress. Through a vast portion of that Arabian desert God later led the children of Israel in the wilderness. Into the desert Elijah fled, discouraged and fearful in the weakness of his humanity. At the cave's mouth he learned the wonderful truth, that not in the wind, the earthquake nor the fire, but in the still small voice God spoke. "Not by might, nor by power, but by my Spirit saith the Lord." The conspiracy of satraps and presidents against the faithful Daniel had no influence in keeping him from the place where he was alone with God, morning, noon and night; until this very action hurled him into the den of lions, there to show the power and great living faith of one who had known the place of prayer. Many other prophets and seers add their testimony, but all culminate in the forty days of temptation, when the Master himself in the wilderness of Judea strove with Satan.

And this brings clearly before us the fact that alone with God we are not exempt from the human life, the ever present temptation of him who lurks unmasked and unbidden near the secret strife of every human soul. We be-

lieve then, that Paul went into Arabia to be alone with his God, and it is well for every Christian man to ask himself the definite question, "Is my present active life receiving the full blessing that a trip into Arabia could give?" In this tense and throbbing time of ours, the young man of today in every part of the world is needed in the forefront. The monastery and cloistered cell belong to the religions of the past. Holiness no longer means isolation, devotion is not confined to a reverential posture.

"Oh! let all the soul within you

For the truth's sake go abroad.

Strike; let every nerve and sinew

Tell on ages; tell for God!"

Hence we are not pleading for a separation from active duties which means asceticism, but we do claim that no Christian man, however gifted or zealous, can live the superlative life without constantly and faithfully meeting his God alone. It is when the heart's door is closed to the outward world, and the eyes are shut to the demoralizing chaos of affairs, that the Holy Spirit reveals to us the Christ, whom it is his mission to call to our remembrance. At the beginning of the day, as well as throughout its course, and at its close, we need to be alone with God. Mr. Spurgeon said, "Morning devotion anchors the soul so that it will not drift very far from God during the day. The morning is the gate of the day which should be well guarded with prayer." If first of all in the day we are alone with him, it is vastly easier to hold his companionship throughout the day.

I. We need to be alone with him, that we may rest, not simply the rest of lounging; this is no rest; but the rest of one who stops and breathes deeply, and looks about him, and thinks and reads and prays. Our great locomotives that rush forward at the rate of fifty or sixty miles an hour, carrying with them splendidly equipped vestibuled trains, are replaced at almost every great city. If in the material world rest is valued, how much more in human life. The engineer of that great locomotive is replaced after a comparatively short trip that he may rest and be alert and vigorous for the coming day. The spiritual analogy should be clear. Constant association with God rests the soul, and nerves us to vital action.

II. In his presence also we gain inward courage. Christianity has never been a great popular movement of the multitudes of men. The Saviour did not encourage the exultant cries of that day of triumphant entry into Jerusalem. The geographical sphere of his life was within the narrow confines of that little strip called Palestine; the greater share of his life was spent around the little inland lake of Galilee. Roman power and the universal conditions of popular sin in high places did not seem to disturb him. It took more courage for the Founder of Christianity, in the quiet confidence of his God and Father, to found the religion of Jesus Christ thus, than to emblazon it upon the banners of the nations. But that was the same inward courage that controlled him in moments of temptation, and enabled him in the garden to heal the wound that Peter's sword had made, and refrain from calling down legions of angels to his assistance.

That inward courage dictated those wonderful words on the cross, "Father, forgive them, for they know not what they do." The greatness of the cause of Christianity in America and in the world needs the inward courage of men who, silently with God, with faithful persistence amid difficulties, know the secret place.

III. This leads to the outward power which is the result of such companionship. The man of greatest power is often the most modest among his fellows. Unconscious of that influence which controls, no time is spent in self-complacency. So busy are his mind and soul in the active purpose of his life and work that he is seldom introspective, but the power is there. Like the cable which carries the great electric current, he controls through the power of the great dynamo. Every great car that climbs the steep grade and rushes over the level, manifests to the others that power which is embodied therein. It is not necessary for the electric company to say, "Look at the power we have," for it is self-evident, and the ordinary hindrances of nature are overcome. The outward power of the life that knows God's inward strength, through companionship with him, is recognized.

IV. Another result is seen in the reverse agency of such a life. The man who is in living touch with God is a very storage battery of reserve force. He "cannot speak the things which he has seen and heard." He will not be perplexed and anxious for the message of the hour, but from his very soul messages will come thick and fast as occasion offers. He will impress his hearers as one whose words come from the Living Source, and the development and growth of his words and work will be anticipated and expected. Like some great bell, not the tinkle of a child's plaything, but the deep rich tone caused by the simple touch of the iron tongue, he would suggest to every hearer the great mile-reaching sound which might result, if in its huge circumference it swung round with its mighty power.

V. This lonely reserve develops persistency. On into the night Jacob struggled with the Unknown One, and prevailed; for even as his opponent would go, Jacob controlled sufficiently to say, "I will not let thee go, except thou bless me." It was then that the Divine One made him a prince among men, because of his persistent strength. The injured brother was approaching. The success and fortune of years seemed about to be destroyed. He knew the weakness of his natural instincts and tendencies. He knew that his punishment would be just. But pleading for forgiveness, and persistently holding to the One who he believed would bless, he conquered; and in the moment of his physical disability, received the divine blessing. If we but struggle on alone with God, and in the loss of physical strength cry to him, the thigh of weakness may prove to the soul the verity of his words, "My strength is made perfect in weakness," for the voice of God will say to the persistent soul, "Thou art a prince among men."

VI. But the greatest lesson is the simplest. Being alone with God means the possession of self-control and restraint. Ordinary experience, the commonplace duty, will reveal the Christ. A man's public address does not al-

ways reveal his character. "I know how he preaches," said one who was asked the character of another, "but if you wish me to tell you his real life, I want to know how he speaks and acts in the seclusion of his own home." One of our Japanese educators was asked how he became a Christian. His simple reply was, "The daily life of my father, who found Christ."

"We need not bid, for cloister's cell,  
Our neighbors and our work farewell,  
Nor strive to wind ourselves too high  
For sinful man beneath the sky.

"The trivial round, the common task,  
Would furnish all we ought to ask—  
Room to deny ourselves; the road  
To bring us, daily, nearer God."

Then, patience having had her perfect work will make us perfect and entire, and the life of self-victory will hear the words, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

## Some Things to Fear

REV. J. WILBUR CHAPMAN, D. D., EVANGELIST.

Text: "But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." 1 Cor. 9: 27.

I. We ought to fear temptation. Temptation is not sin, but it opens the door through which one may pass by an act of the will to the violation of God's law. Temptation is dangerous, because we are apt to trust in ourselves. "Let him that thinketh he standeth take heed lest he fall." When we are weak, then are we strong, for in our weakness we lean unto Christ. Any Christian is occupying at least a dangerous position when he feels that he is not an easy subject of temptation.

Temptation is to be feared because ordinarily men fail not where they are weakest but strongest. We guard the weak places in our character and fail to set a guard about the points of strength, and not infrequently it is true that men who have prided themselves upon their honesty for years have suddenly become dishonest, because they felt themselves so secure that they failed to keep constantly watching for the assaults of the tempter.

Temptation is also to be feared because we may have failed to realize the presence of Christ and thereby fail to see the way of escape, when the Devil with his insinuations is upon us. The inconsistent Christian is always blind to the presence of the Saviour. One who neglects his prayer life and is indifferent to the study of God's Word; one who fails to make a quick confession of sin is sure to be blinded to the ever living presence of Christ, and when temptation comes, he fails easily.

II. We ought to fear sin. No one has yet reached a place in this world where he is freed from its awful power. If we say we have no sin, we deceive ourselves and the truth is not in us, but if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Sin is the secret of every failure and the cause of almost every heart break. Sin has blackened the pages of history, both sacred and profane; sin still works without respect to per-



sons in injuring character for time and for eternity.

There are two reasons, among many others, why sin should be feared. The first reason is that it begins in so small a way. Disobedience in the home on the part of a child may lead ultimately to destruction; failure to rule one's spirit will one day result in failure to take a city. A sinful imagination bears as its fruit an impure life. A disposition to look with indifference upon real questions of honesty may send one to a prison cell.

A young girl, a graduate of an Eastern college, put a revolver to her temple and sent her soul into the presence of her Maker. She was well born and highly educated, but in her student days she failed to rule her own spirit, and she died the death of an inebriate.

The second reason for fearing sin is found in the fact of its tremendous power. The minister of the Gospel, the missionary of the Cross, the boy living in the purest home, the girl surrounded by the most sacred influences, these are not free from the power of sin. It is too terrific for any of us to trifle with.

III. We ought to fear being false with reference to the care of the Gospel truth.

The Apostle Paul says, "I keep under my body lest having preached to others I myself should be disapproved." One may become disloyal to God's Word and unfaithful to God's Son and thus be set aside and when the Apostle writes his Epistle to the Galatians he presents a curse upon all who preach any but the true Gospel and declare any but the whole truth. Let us fear lest we should be ourselves set aside.

## Vain Regrets

BY IAN MACLAREN.

"He has learned one of the secrets of life's success who knows how to forget."

Some people are hag-ridden by the future—the things that are going to happen; other people are hag-ridden by the past—the things which have happened. It is common to remonstrate with people about vain anxiety, but very little is said about vain regret.

Yet the darkest misery of life is remorse for the things which have been and cannot be changed. The most threatening future is not so dark as the irrevocable past. How many are ever re-visiting the scene of some personal tragedy, how many make their home among the tombs of dead years? If I only had done this, or I only had done that, so they lament, and exiles from peace they hang their harps on the willows in a strange country.

Perhaps if one got to the root of it, such persons pride themselves on this state of mind, identifying it with religious repentance and the excellent virtue of humility. Does it not show that they are sensitive in the right place, and are entirely cleansed from self-righteousness? Would not the opposite mood prove callousness and shallowness? And certainly there is a wisdom in remembering that we may profit by past blunders and may not repeat past sins. Is there not also a duty of forgetting that we may not be discouraged and disabled all our days? If there be such a thing as a sacred

conscience, there is also such a thing as a morbid conscience.

Here is a man who ten years ago stood at the dividing of the roads, and had to make a critical decision. He took the wrong way so far as profit was concerned, and he would have been richer today if he had taken the other. It was a difficult situation, and any man with the utmost care and best advice may make a mistake.

He cannot retrace his steps now for his course is fixed; his obvious wisdom is to go straight forward with the work he has to do and to do it with all his might. As it is, he is ever traveling back on a weary pilgrimage to the cross roads, and if he can get any friend to go with him and to hear him enlarging on the might-have-been, he is almost happy. Till his friends have grown weary of the ancient history, and at the first hint of it will hastily change the conversation or escape from his company.

Every day he is a weaker man for present work, because he is harking back to the partnership which he rashly dissolved or to the offer which he foolishly refused. If he could only see it, he is by this action losing twice over what he refused then, or might have had now.

### A WEAKNESS OF THE CELT.

Another friend of ours has the doubtful fortune of being a Celt and so that mysterious inheritance, the gloom, is ever settling down upon him. According to his own account he has never done a creditable piece of work in his life, though by the way a number of people have been hugely pleased with a good deal which he has said and written.

This affords him not the slightest consolation, for he receives encouragement with a sickly smile which he offers not as a tribute to the speaker's insight, but a recognition of the speaker's courtesy. It is very good to say such pleasant things, but he knows better what is the value of his work. He is the only man who can tell how well the work should have been done, what a fraud he is, and what a useless life he has lived.

Adverse criticism which to other people is like verjuice is to him like honey dropping from the comb. This critic, he says, is an honest fellow who has found out the truth. So my friend employs his leisure hours in digging up his work, and gloating over its imperfections. He forgets that if self-satisfaction be the restriction of Art, self-depreciation may be its destruction. Having done one's best an honest man is entitled to be content, and he ought to believe that the Judge of all asks of no man more than he can do.

### BROKEN FRIENDSHIPS.

There is another acquaintance of mine who keeps an open wound in his heart, because ten years ago he quarreled with one of his best friends and the quarrel has never been healed. Very likely it was largely his own blame; quite as likely the other man had some blame also; at any rate they misunderstood one another, they had hot words and they parted. If sometimes they have to meet it is with the distant and cold civility of duellists.

Of course this is a calamity, but it has assumed an undue proportion in the thoughts of

my acquaintance. He never hears of any friendship but it reminds him of the one which has been broken, or of any quarrel but seems a repetition of his own. A sermon on Judas Iscariot suggests to him that he also may be a traitor, and on hearing of any instance of mercy he accuses himself of bitterness and malice. He would give half his possessions to heal this breach but every effort has been unsuccessful. For this he takes all the blame to himself, and therein he is a false accuser.

If a quarrel can be made up of course it should be. There are apologies which should be offered and atonements which should be made, and if any man offends the sooner he makes amends the better. But if the circumstances are unchangeable or the other man rejects every overture of reconciliation, why one can do no more and one is not bound to try. The matter ends there and no one need eat out his heart. No doubt it has been a misfortune and a loss, but wisdom teaches not to wear this sorrow like a hair shirt, but rather to fling it away, not to be forever reading the record but to write it off our books as a lost debt. It may be settled some day, who knows? It will be settled when the Day breaks and all things are made plain. Meanwhile why should it not be accepted, as one of the inevitable incidents of our present limited life where we see through a glass darkly.

#### MOURNING THE DEAD.

There is a worse regret—the bitter sorrow over our intercourse with the departed. No one has ever lost a person he loves but his conscience held a court with memory as prosecutor. Had this or that been done the dear life might have been saved. Had a holiday been taken sooner, had some risk to health been avoided, had another physician been called in, had a certain medicine been used, death might have been baffled, and we who failed in using the last means are to blame, and will ever reproach ourselves.

Or, what is still crueller, we recall in minute detail our treatment of those who are gone—the sins of commission in hasty, unthinking, unmeaning words, our sins of omission in endless opportunities of kindness lost. My sin, we say, my very great sin, and now it can neither be forgiven nor repaired. Could we only recall the person for one brief hour, and say what we want to say. But we can't, nor can we change the fact, and it does not follow we should go mourning all our days. We did what we could at the time for those we loved; who knows if any other thing would have been better.

Our power and our knowledge are both limited, and we should not blame ourselves because we are not Providence. No doubt we can always be kinder than we are, but the chances are that we have exaggerated our faults, and that they were not felt as we imagined. One thing is certain—the departed see with clearer eyes than we do, and will make the utmost allowance. They are wiser and kinder judges of us than we are of ourselves, and the last thing they would desire to do is to haunt our lives with accusing fingers pointing to the past. They were our helpers while they were with us; it is no compli-

ment to them to make them our hinderers after they have left us.

#### THE WORST OF ALL REGRETS.

The worst of all regrets remains; and it makes a very purgatory for a man's thoughts, and secret life. I have a friend who is gray before his time and bent, not because he has suffered from disease, for he is naturally the strongest of men, not because he has been crushed by work, for he is in easy circumstances, but because in the days of his youth, when his blood was hot and he had not learned self-restraint, he committed a certain sin. One does not deny that it was a bad break in a man's life, or that it was a very evil thing he did, or that it brought disgrace upon his name, or that it injured society.

It is right to condemn the sin he committed and right to condemn the sinner; it was right also that he should sorrow for the things he did and also suffer. His friends felt it fitting that for a while he should withdraw from public life, and should carry himself very humbly. And one may add that the lesson he then learned should be a purifying and restraining influence in all future years. What is not necessary by any standard of morality is that long years afterwards he should still be hanging his head in disgrace and judging himself to be a leper cast out of society.

Is it intended in the justice of things that he should be a broken man all his life, shrinking from intercourse with his fellows and declining every post of honorable duty? Is there no place for repentance for him; is there no grace of restoration; is there no day when old things pass away and all things become new? Can man not turn his back upon his past and begin again with self-respect, and the respect of his fellow-men?

Society by a sound instinct requires a man to prove his repentance by his works; society also by a sound instinct if he is repentant refuses to rake up the past and fling it in his face. Why should a man not humbly but boldly forgive himself if his fellows have forgiven him, and may one not add without preaching, if the Eternal has promised to forgive the repentant sinner, why should that sinner be more righteous or more severe than God? Nature covers the refuse of the clay where it has been flung together with her mantle of clean green grass, and fair white flowers; nature affords a richer harvest from the fields over which some wild flood has passed. Why should anyone be digging up the grave which is closed by the hand of God? Why should anyone be for ever seeing the black waters pouring across the field where the corn is now ripening?

The years have gone; they have carried their sins with them. New years have come with their message of duty and of hope. Why should anyone live amid the sin of the past, while both God and man call him to forget and take his place with a good conscience and a strong heart in the battle of the present? There is neither wisdom nor piety in vain regrets, they are only a reduction, not only from the joy, but also from the service of life. He has learned one of the secrets of life's success who knows how to forget.



# Prayer Meeting Topics

From "Studies in the Teaching of Jesus and His Apostles."—E. I. Bosworth.

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## JESUS' CONCEPTION OF THE DISCIPLE EXTENDING THE KINGDOM OF GOD.

### DISCIPLES TO BE EMPLOYED IN EXTENDING THE KINGDOM.

1. As has been clearly seen, Jesus phrased his great hope of good for men in the current Jewish expression the "Kingdom of God." It remains to consider what part Jesus assigned to his disciples in the realization of the ideal expressed by this phrase.

From the beginning He endeavored to reproduce in the Twelve some measure of his own deep interest in men. Read Matt. 4: 19, and consider what Jesus really meant by these words. Is it legitimate to see in Matt. 6: 33 anything more than an injunction to seek each for himself to be in the Kingdom and live its righteous life?

2. As time passed it began to be evident that he proposed to give to the Twelve a share in the kind of work he was himself doing. Read Matt. 10: 1-8.

At the close of this Galilean synagogue campaign, in which the Twelve took some active part, it became evident that the religious leaders of the nation were against him, and that there was much to discourage him. See Matt. 12: 14, 24, 38-45. Yet Jesus manifested in the face of this opposition the utmost confidence in the ultimate success of the enterprise. Read Matt. 13: 31, 32. Note also the confidence of the farmer, who sleeps soundly at night and goes tranquilly about his business by day, when his seed is once in the soil, Mark 4: 26-29. The question is, What was the source of Jesus' confidence in the coming of his kingdom? What had he done that was comparable with the putting of seed in the ground? What had Jesus put into the world that was like yeast in meal, Matt. 13: 33?

These parables are not explained in their context; but in the explanation of another parable, found in Matt. 13, there occurs a suggestive phrase indicating what Jesus regarded as the living seed that would multiply into a world-harvest. Read carefully Matt. 13: 38.

We shall have soon to raise the question, What was it in this small group of Syrian Jews that made Jesus reckon them so valuable a part of his resources? Note now simply that they were so reckoned.

3. The most distinct statement of Jesus' purpose to rely upon his disciples for the realization of his ideal is found in Matt. 28: 18-20; Acts 1: 8.

### THE DISCIPLES PRESERVING AND ENLIGHTENING THE WORLD.

1. It was seen yesterday that Jesus counted his disciples as a prominent part of the resources at his disposal for the realization of his ideal of civilization. A more specific statement to this effect is made in Matt. 5: 13-16.

What is meant here by calling the disciples "salt"? It is evidently not the use of salt in small portions for seasoning food that Jesus had in mind, but rather its use in large quantities such as could be sometimes thrown away and "trodden under foot of men." He probably had in mind the pickling of fish, which was an important industry about the sea of Galilee, and in connection with which large quantities of salt would be used or sometimes might spoil and be thrown away. The question then is, What is the relation of the disciples to the civilization of the world that makes it suitable to regard them as "salt"? What is the effect of their presence upon the civilization of the world? Try to think this through in some detail in the case of the life of a single community.

2. What does Jesus mean in this paragraph by calling the disciples the "light of the world"? In what respect is the personality of the disciple a "light" shining "unto all that are in the house" (v. 15)? How are the others morally better off than they would be if the disciple were not there?

3. The following words were written by some unknown author in the second century whose letter to an inquiring Pagan friend is one of the most dignified of the post-apostolic writings:

"What the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. . . . The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling in the heavens."—The Epistle to Diognetus.

1. We have seen the importance attached by Jesus to the presence of his disciples in the world. It remains to ask the fundamental question, What was there about the person and life of the disciples that made Jesus consider them to be so serviceable in the accomplishment of his great enterprise? What were the qualities that made them seem to him like "seed," "yeast," "salt," "light"? At least a partial answer to this question may be gained in the statements of Matt. 5: 3-12, which immediately precede the paragraph considered yesterday. One needs to inquire regarding such of these statements as bear upon the matter in hand exactly what the quality mentioned is; whether it tends to keep society from disintegration; and whether it tends positively to increase the number of those who have the spirit of the kingdom, or to intensify it in those who already have its beginnings. Jesus' plan, of course, was not confined to the mere preservation of society from decay, but involved the transformation of society, through the renovation of its individual members, into the kingdom of God.

2. Take up vs. 3-12 sentence by sentence as suggested above. "Poor in spirit" (v. 3) may

designate those who are in spirit as though poor, whose spirits are humble. The "meek" (v. 5) are those who hold themselves ready to serve. The "righteousness" of the kingdom (v. 6) has been seen in Part I to be "love," manifesting itself Godward in a filial spirit and manward in brotherliness.

3. Jesus seems to regard the simple presence in the world of a company of persons conspicuously characterized by these qualities as a propagating agency. The result is stated by Jesus in v. 16. The significance of the parable of the yeast in the meal (Matt. 13: 33) seems to be that each leavened particle quietly imparts its characteristic to its neighbor, simply by virtue of being near its neighbor. Behind the process is God vitalizing the relationship. Note the clear statement of this in the Gospel of John, 17: 21. The sight of a company of people, conspicuous for the sincerity and love which characterize their relations to each other, is what will finally convince the world of the reality of the mission of Jesus.

#### THE DISCIPLES OVERCOMING EVIL WITH GOOD.

1. It was not simply the silent influence upon the world of a company of people conspicuous for their love for each other that made Jesus consider them a propagating agency. He thought of the disciples as bringing the power of their unselfish love to bear directly upon the life of the world itself. The most conspicuous and startling instance of this is the treatment Jesus expected them to accord their so-called "enemies." Read Luke 6: 27-36. Consider what an "enemy" is. Imagine some concrete cases of real modern enmity. Consider also what the expression "to do good" means; and "to bless;" and "to pray for."

The sentences that follow (vs. 29, 30) describe, in language not easily to be forgotten, certain picturesque manifestations of the spirit Jesus is inculcating. It is an impressive way of protesting against resentment. There is no virtue whatever in doing these particular things except as they are expressions of love for, or interest in, the "enemy," and if the real desire to benefit the enemy exists, doubtless it may often express itself in other ways than these. The characteristic of this family, Father and sons, is a merciful spirit (vs. 35, 36). Just as the love of God overcomes the sin of men, so will the love of the sons of God. The whole family is engaged in overcoming evil with good.

2. This propagating love is often spoken of as expressing itself in showing kindness to another class of persons, as likely to go unloved as are enemies, though for a different reason, namely, the helpless. As an instance of this read Jesus' table-talk regarding the use of the home, Luke 14: 12-14, and its context verses 1-15.

3. In the disciples' daily intercourse with the world the love of God gets into all the cracks and crevices of the world's life. On every hand are those who have sorrows, burdens, sicknesses, remorse, fear, and moral weakness. To all these the disciple comes in honesty and love with his ministry of the love of God.

"But I hear around me sighs of pain  
And the cry of fear,

And the sound like the slow sad dropping of rain,  
Each drop a tear!"

—Whittier, *My Soul and I*.

#### THE DISCIPLE REPORTING HIS EXPERIENCE.

1. In addition to the quiet but mighty influence of the disciple's character and life as a means of extending the kingdom, Jesus emphasized the disciple's verbal testimony. By this is meant the report of an experience. As some one has said, we are not advocates but witnesses. Glance rapidly over Mark 5: 1-17 and read carefully verses 18-20.

A sincere man testifying out of his experience that he has found in Jesus the all-powerful Christ, is the rock upon which the church rests. See Matt. 16: 13-18. No plot laid in the dark gateway of hell can ever prevail against such testimony (v. 18). Read further Luke 24: 44-49; Matt. 28: 19, 20; Acts 1: 8, as indications of the number of those to whom the report of experience is to be given.

2. Jesus lays stress upon the publicity of the report. Read the strong language in Matt. 10: 27, and note the strenuous tone of verses 22, 23 in the context.

To attempt to live the life of a disciple without letting it be known that discipleship is the explanation of the life would not merely deprive Jesus of the credit due to him, but would be fatally misleading to others. It would tend to create in their minds the impression that such a life could be lived without connection with Jesus Christ.

3. It seems to be the policy of Jesus to have his kingdom extended through the message of a man to his fellow-man. If by any means the way of communication between a man and his fellow-man could be blocked, the entire plan for establishing the kingdom would be defeated. It seems sometimes as though an evil intelligence were operating to make the disciple's presentation of his report to another man seem to be a difficult and almost impossible undertaking. Yet those who have had even a little experience in overcoming this artificial sense of difficulty, seem to agree in representing one of the chief satisfactions of life to consist in the consciousness of having in this way helped another man into discipleship.

"Treble blessed art thou, my brother, whose joyful lot it is to stretch thy soul over a soul that is dead, as Elisha stretched himself over the dead son of the Shumanite, and to raise it up breathing and calling upon God!"—William Arthur, *The Tongue of Fire*.

#### A Man Must Live

A man must live. We justify  
Low shift and trick to treason high,  
A little vote for a little gold  
To a whole senate bought and sold.  
By that self-evident reply.

But is it so? Pray tell me why  
Life at such cost you have to buy?

In what religion were you told  
A man must live?

There are times when a man must die.  
Imagine, for a battle-cry

From soldiers, with a sword to hold,—  
From soldiers, with a flag unrolled,—

This coward's whine, this liar's lie,—  
A man must live!

—Charlotte Perkins Stetson-Gilman.



## Book Notes

"The Religious Value of the Old Testament" by A. W. Vernon, Professor of Biblical Literature in Dartmouth College, is certainly a modern book, both in its purpose, style and treatment of the Scriptures. One need have no doubt of the writer's position who reads the opening page. He starts out to demolish what he terms the "older view" and does it to his own satisfaction. Almost the first words are these, "As the Bible lies before us it is a misleading book. . . . the historical framework is untrustworthy," etc., etc. He reiterates his main contention that educated men no longer hold the older views, etc. He seldom cites authorities except from the extreme wing of the critical school, and leaves the impression that they are in the majority. He takes a long plunge and after he lands on the other side, he tries to show how sure is the footing, how fine the air, and how much more to be desired are the company over yonder than those who persist in tarrying a little longer among the students whom he would term wholly out of fashion in their views of the Bible. At the close he makes a well written attempt to show how high and noble are his intentions and hopes regarding the effect of his presentation. Nevertheless, the book will not be a help to any man who is struggling towards the light, but who is not a scholar and has not the ability nor the time to read widely on the questions discussed.—F. S. G.

A book representing much labor of research is the "Bibliography of Christ," by Samuel Gardiner Ayres, librarian of Drew Theological Seminary. More than five thousand works are classified under such subjects as Pre-existence of Christ, Prophecies of Christ, Life on Earth, Personal Appearance, Kingship, Second Advent, Person of Christ, Work of Christ, Teaching of Christ, Witness to Christ, Judea and the Jews in the time of Christ, Devotional works relating to Christ, etc. The book will be of great value to a student.

A. C. ARMSTRONG & SON,  
3 and 5 West 18th street,  
New York.

"THE NEW THEOLOGY." By R. J. Campbell, M. A., minister of the City Temple, London. New York. The Macmillan Company. 1907.

One who reads this volume dispassionately will not deny that the author has touched upon certain weak points of the church and of theology as held in the past and possibly by some extreme conservatives today. At the same time, one feels that he has greatly exaggerated the impotency of the church and the cleavage which exists between it and the masses of the people. At least, what he says of the church is not true, except in a limited degree, in this country. When one has a new set of ideas to advance, he is very much tempted to caricature the old views with which he puts his own in contrast. This we think Mr. Campbell has unwittingly done. Another characteristic of the author's mode of thinking, is that he is essentially poetical, mystical, and oriental, in his type of thought, which we think accounts

in a large part for the storm of criticism which his preaching has produced. Mr. Campbell is evidently not to be interpreted too literally. He writes in the language of the prose-poet, rather than that of the scientific and accurate theologian. Parts of this volume, especially where he undertakes to define the Trinity, are so metaphysical that they will hardly interest the common reader; but, in the main, one has little difficulty in following the author's line of thought.

The most startling feature of the New Theology, as defined by the author of this volume, is the freedom with which he deals, or, rather dispenses with, the Scriptures. Mr. Campbell has no scruples whatever in discarding the statements of Paul and John and Peter, when these statements do not fall into line with his theories of Christianity. No great stress is laid even upon the words of Jesus himself. It may be admitted that the sacred writings have been often treated in a manner never intended by their authors, and that literalists have often missed the spirit of such writings, but it is a far more dangerous extreme, as it seems to us, to disregard the authority of the writings of men who were contemporaries with Jesus, who were taught by him and who certainly had opportunities for knowing the mind of Christ which later generations have not enjoyed, to say nothing whatever of inspiration. If we are permitted to discredit the teaching and testimony of the very men to whom Christ committed his gospel, then we destroy the very norm of our religious thinking, and have but little material left out of which to construct a theology.—*Christian Evangelist*.

### The Pope and the Bible

The official organ of the Vatican, *L'Osservatore Romano* (*The Roman Observer*), in its issue of January 30, 1907, contains an address or letter by the Pope to the Society of St. Jerome, which marks a new departure by the Roman Church with relation to the reading of the Scriptures. Heretofore, the general reading of the Bible, or any portion of it, has been discouraged if not absolutely forbidden by the Church of Rome, on the ground that it was improper for the laity to place its own construction on the Scriptures.

The Pope's letter is written in Italian and is addressed to Cardinal Cassetta, "Honorary President of the Society of St. Jerome for the diffusion of the Gospels." He congratulates the society that it has distributed about five hundred thousand copies of the gospels among the Italians, not only in Italy, but in America. The closing sentences are as follows:

"Since we have proposed to restore everything in Jesus Christ, there is nothing we could better desire than to introduce among the faithful the custom of the frequent or rather the daily reading of the Holy Gospels, because this reading precisely demonstrates and makes us clearly see by what way we can and must reach to that desired restoration. As auspices of the celestial graces and as a token of our benevolence, we impart very cordially in the Lord the apostolic benediction to you, to the members and to all those who will come in help of the Society.

"Given at Rome, January 21, 1907, fourth year of our Pontificate. "PIVS P.P. X."

# The New Theology and the Rev. Mr., Campbell

REV. E. M. WOOD, D. D., IN THE PITTSBURG  
CHRISTIAN ADVOCATE.

I had the pleasure of meeting Mr. Campbell in his study, and of hearing him preach in his pulpit, and afterwards of taking dinner with him. He gave me a brief account of his somewhat tortuous religious history as a Methodist, Episcopalian, and now a Congregationalist. He said he believed it was his duty to give a restatement of theology in modern terms. I expressed a caution that a restatement might be a misstatement, the danger arising from even unconscious prejudice. He admitted the possible danger. In the midst of one of his discourses a man in the audience arose and shouted: "Mr. Campbell, you are misleading the people!" But the Low Church party, which is rapidly coming into power with such men as G. Campbell Morgan, Doctor Meyer, Spurgeon, and others, will be sufficient to neutralize the rationalistic influence of such men.

But when the slender man who seems aging all too fast walks up the pulpit stairs, a few nervous twitches of his long, thin and fallow face are easily discernible. He has not the heavy, but the long jaw, with deep-set eyes with a darkness surrounding them which makes his small eyes sparkle like diamonds set in carbon. His forehead indicates that a large share of his vitality has gone to brain. The carelessly careful lock on his forehead, somewhat Apollo-like, and the extreme care in which his rapidly and prematurely whitening hair is dressed, indicates a man of taste, if not fastidiousness. His black robe seems altogether to hamper his nervous movements, and when he thrusts that long and bony hand and arm forward, if his robe were only white you might suspect the emphasis of a ghost. His voice seems at first pitiable from its feebleness, but being careful of his emphasis, you can readily understand what phrases he thinks of most importance. The physical has but a small part in his delivery, but the spiritual and the ethereal are ever present. The lack of mobility in his face, unlike when the sun strikes the rippled lake, makes him appear quite his contrary, namely, as cold as a statue. He has but three glances of his eye, one straight in front of him—the most frequent; another to the left and the gallery, and the other to the left and down to the pews. In manner there is no staginess, no action for action's sake, not enough, perhaps, to suit many.

His text was just what we desired to hear him explain. We knew how he had been criticized in America, and not less so in England, for his supposed leaning towards, if not acceptance of, Universalism, and when he read, "And I, if I be lifted up from the earth, will draw all men unto me," we said: "Well, he has a text at least which on its surface sustains his supposed contention."

As I remember him before, so now, he is an adept in driving everything around his text into it for its better elucidation. But he used a longer-handled weapon this time than ever before, when he made the statement that this Gospel was written to set forth that Christ was

the Son of Man. He does not believe John wrote the Gospel. We felt sure that when, later on, he quoted John as to the reason he had for writing, namely, that they "might believe that Jesus is Christ, the Son of God," there was a slip in his argument. He was somewhat repetitious in stating that Christ was "the Light," but was careful to omit that in the same chapter John said he "was God." He showed his courage when he was willing to revise the *Revisers* on both sides of the Atlantic by saying that the verse following the text probably was not genuine, which says that the Saviour spoke thus of the manner of his death. Why wish to erase this when there are so many others of undisputed genuineness where Christ spoke of the manner and significance of his death? Is not this the great stumbling-stone and rock of offense in the path of rationalists?

He had much to say about the true life, and he said it beautifully, and threw upon that life as beautiful lights of illustrations as were ever thrown upon a stage. But so far as I could see, the death of Christ had little to do with that life except as it was the outcome, and climax of the true life. It seemed to me that he failed to recognize what the Bible so clearly states, namely, that Christ was not only a son of man, but definitely and exclusively the Son of Man.

## An Overmastering Purpose

Before water generates steam, it must register two hundred and twelve degrees of heat. Two hundred degrees will not do it; two hundred and ten will not do it. The water must boil before it will generate enough steam to move an engine to run a train. Lukewarm water will not run anything.

A great many people are trying to move their life trains with lukewarm water or water that is almost boiling—and they are wondering why they are stalled, why they can not get ahead. They are trying to run a boiler with two hundred or two hundred and ten degrees of heat, and they can't understand why they do not get anywhere.

The thing which will make the life distinctive, which will make it a power is this one supreme thing which we want to do, and feel that we *must* do, and, no matter how long we may be delayed from it, or how far we may be swerved from this one aim by mistake or iron circumstance, we should never give up hope or determination to pursue our object.

If there is anything in the world a person should fight for, it is freedom to pursue his ideal, because in that is his great opportunity for self-expression, for the unfoldment of the greatest thing possible to him. It is his great chance to make his life tell in the largest, completest possible way, to do the most original, distinctive thing possible to him—*Orison Swett Marden in Success Magazine.*

Rev. Dr. Charles L. Goodell, of the Calvary Methodist Church, New York, seems to keep the *Record for Conducting a Church Along Evangelistic Lines* as far as numbers are concerned. At a recent communion service 238 new members were received. The membership of the church is now 3,500.



## Review Department

### New Light on Christian Evidences

PROFESSOR G. FREDERICK WRIGHT, D. D., LL.D., IN  
THE BIBLE STUDENT AND TEACHER  
FOR MAY.

Our unbelief is as often a child of ignorance as of knowledge. The African prince who would not believe that water ever became solid so that one could walk upon it, disbelieved because of his ignorance. The French Academy long disbelieved in the falling of meteorites. When they knew more, their unbelief ceased. In these times of specialization, men may be very learned in certain departments and very ignorant in others. We should beware of accepting the dicta of any scholar when outside of his own department. Still, it is reassuring to know that those who have faith in the Bible are in very good scientific company. To say nothing of many living representatives, it is to be noted that among geologists the late Professors J. D. Dant and A. A. Winchell, as well as Sir John William Dawson and Sir Joseph Prestwich, were devoted believers in the Bible. Among botanists, Asa Gray and Sir Joseph Hooker, and among physicists, Joseph Henry, Clerk Maxwell and Michael Faraday were all childlike believers in the story of Christ's life. On account of his pre-eminence, we may also properly join the present Lord Kelvin with this last group.

Leaving therefore names aside and without casting aspersions on any, we will proceed to a consideration of the evidences of Christianity themselves.

Christianity is a historical religion. Both the New Testament and the Old purport to be the record of historical events. Christianity is pre-eminently the religion of a book which we are called upon to interpret and understand. Christianity is infinitely more than the Sermon on the Mount. It does indeed contain a system of ethics, but its main prerogative is that of presenting motives which shall lead men to obey the law of love and live up to their system of ethics.

Nor is it any disparagement of Christianity that its precepts are recorded in a book. The making of books is the highest product of civilization; the invention of writing was the greatest that has ever been made. The main difference between civilization and barbarism is that civilization has written language and barbarism has not. It is only through literature that the knowledge of one generation is preserved for the use of those who succeed. Through literature each succeeding generation is permitted to stand upon the shoulders of those that precede, and so to enlarge the horizon of their vision.

Nor do we have reason to complain of this arrangement of divine Providence. It is that dependence of one generation upon another which gives a feeling of solidarity to the race. It is this which lies at the basis of all parental and filial sentiment. It is this that makes the church essentially a missionary organization, and furnishes the motive for all philanthropic and missionary endeavor. It is not the plan of Providence that new Christs should con-

tinually reappear in the flesh, but that the Christ, who was born in Bethlehem, who went about doing good throughout the villages of Galilee, who was crucified on Calvary and who ascended from the Mount of Olives, should be believed in by his immediate disciples and that they should impart this belief through historical agencies to the generations that followed. The command of our Lord was, "Go preach." That command is still urging the church through all the multifarious forms of work in which she is now engaged.

We do not disparage the internal evidences of Christianity, or the value of the personal illumination of the Holy Spirit, when we say that at the present time the external evidences of Christianity are in especial need of emphasis. The internal evidences are of special importance in the reinforcement which they give to the external evidences; while the illumination of the Holy Spirit leads to most imperfect results except as its rays are focused upon the written revelation. Even the Spirit as given to the Apostles was to find its chief mission in *bringing all things to their remembrance*, whatsoever he had said unto them. It is not the province of the Holy Spirit in these later days to reveal to us again what is already sufficiently revealed in the written Word. Nowhere does God promise to help us where we are able to help ourselves. To do otherwise would cast a perpetual blight upon our reasoning powers.

We hear much said at the present time about the importance of our apprehending the person of Christ. But where do we learn anything about the person of Christ, except in the Bible? Certainly not in the vague revelations of science, or in the still more vague products of the human imagination. But we do find him in the Bible. His portrait is delineated in the four Gospels. There we find the only picture of him that has ever been painted. There are not ten sentences about Christ outside of the four Gospels which anybody accepts as genuine, and some of these are in the Epistles. It is the Christ of the Gospels apprehended through historical evidence that moves the Christian world today. If we lose that Christ, we lose everything that is essential to Christianity.

But we should not speak of historical evidences as leading only to uncertain results. Our whole political fabric and judicial system is based upon the certainty of historical evidence. All that is demanded in the practical affairs of life is that the facts which guide our action should be proved beyond a reasonable doubt. Any one who asks more than this finds all his actions paralyzed. Greenleaf, the greatest authority on legal evidence, wrote one of the most important books showing that the proof of Christianity was as conclusive as anything could be in the line of judicial procedure.

The four Gospels are public documents which have come down to us with the approval of the original witnesses of the facts which they relate.

The proof of this statement is the main point in Christian evidences. Were the Gospels the



product of the first century? Thirty years ago this could be denied with some show of reason, and innumerable books were printed to show that the Gospels were the product of the latter part of the second century. But even so their truthfulness could be maintained.

When I first published "The Logic of Christian Evidences," thirty years ago, the argument for the genuineness of the Gospels was about as follows: Through the writings of Origen, Tertullian, Clement of Alexandria, and Irenaeus, regarded as the most prominent representatives of the churches, it was settled beyond all dispute that in the last quarter of the second century, throughout the whole Roman Empire, the four Gospels substantially as we now have them, were everywhere accepted and read in the churches with the same deference that is paid to them at the present day. Because of deficiency in the evidence, however, there was a powerful school of critics who denied that this acceptance of the Gospels could be traced farther back than the middle of the second century, which would leave a gap of nearly two generations before reaching the apostolic era.

The chief basis for this contention of the critics fifty years ago was the supposed deficiency in the evidence that Justin Martyr possessed the Gospel of John. It was true that Justin in his Apologies addressed to the Roman Emperor did not refer to the four Gospels by name. But his quotations were all from the "Memoirs of the Apostles"; and, notwithstanding the fact that these quotations, where they corresponded to passages in Mark, Matthew, and Luke, were so correct as to prove the existence of those Gospels, the genuineness of the book was denied from the fact that his supposed quotations from the Fourth Gospel were not literal, and were made with considerable variation from the text.

The most notable instance of this inaccuracy was to be found in the quotation of the passage in John iii. 3-5, beginning, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." This was quoted by Justin several times, but it was never quoted correctly, and never quoted twice alike. It was maintained, therefore, with some show of reasoning, that Justin could not have had our Gospel of John before him when he made the quotations.

The only answer which could be made at that time was that of Prof. Ezra Abbott, of the Harvard Divinity School, who published the ablest defense of the genuineness of John's Gospel that has ever appeared. Dr. Abbott examined the quotations of this very passage by Jeremy Taylor, who certainly had the King James version before him. Nevertheless, in his nine quotations of this passage every one of them differs from the original, and in only two quotations does he agree with himself. He uniformly substitutes "unless" for "except." In six places he substitutes "kingdom of heaven" for "kingdom of God," and in four places says "shalt not" for "cannot." In short, a stronger argument could be made out to prove that Jeremy Taylor did not have the King James version than could be made out to prove that Justin Martyr did not have the Gospel of John in its present form.

But Providence had provided facts which were to make assurance doubly sure. It had long been known that a pupil of Justin Martyr, named Tatian, had prepared a work called the "Diatessaron," meaning "The Book of the Four." It was known from various references of the Church historians that this book was widely circulated during two or three centuries, and that Ephraem Syrus, a distinguished teacher of the fourth century, had written a commentary upon the Diatessaron. But long ago all copies of this book, and of Ephraem Syrus' commentary upon it, had disappeared, and the way was therefore opened for these overconfident critics to assert, with little fear of contradiction, that if we should discover this lost work of Tatian we should find that it represented, not the combination of the four Gospels, but the original source from which the four Gospels were derived, and that its history of Christ would differ in material respects from that which we find in the four Gospels.

But in the year 1876 there came to light, from an unexpected quarter, facts which completely confounded the critics, and relegated to the dust-heap a whole library of critical books which had been written during the preceding generation. At the date just mentioned, there was discovered in the library of the Armenian monastery at Venice a copy of Ephraem Syrus' commentary upon Tatian's Diatessaron and it began, just as it was reported by one of the earliest historians to have begun, with the passage, "In the beginning was the Word." By going through the commentary, and copying out the passages commented upon by Ephraem, it appeared that the Diatessaron was nothing more than a Harmony of the Gospels, whose texts did not differ materially from the standard text of the Gospel. Three or four years later, as a result of inquiries started by this discovery, two Arabic translations of the Diatessaron were found, one in the Vatican Library at Rome, and another in the Armenian monastery at Venice.

By these opportune and remarkable discoveries a whole brood of nineteenth-century critics were discredited and proved to be false prophets. This discovery of the Diatessaron instead of disproving the early date of the Gospel of John, proved it beyond all possibility of doubt. In short, it produced a revolution among the critics that was worthy of being advertised in large capitals and flaming letters upon the outside pages of our daily newspapers. Tatian's Diatessaron, written before the middle of the second century, was nothing but a Harmony of the Gospels. The Gospels, therefore, must have been received and generally disseminated many years before that date. Indeed, they must have had exclusive circulation very close to the time of the death of the Apostle John. There could no longer be any reasonable doubt that the four Gospels were contemporary documents, the product of the generation of men that witnessed the life of our Lord upon earth; and this at last even Harnack admits, saying that "the Chronological succession in which tradition has arranged the original documents of Christianity is, in all essential points, from the Epistles of St. Paul to the writings of Irenaeus, correct, and compels the historian to keep



clear of all hypotheses concerning the course of events which conflict with this succession." And now within a few months Harnack has given his adhesion to the theory that Luke was the author of the Third Gospel as well as of the Acts of the Apostles.

Close examination of the documents themselves amply confirms their early date, and shows that their writers were contemporaneous with the facts narrated. The destruction of Jerusalem in the year 70 A. D. was a turning point in the world's history. The changes that took place in Palestine in the whole social, political, and religious conditions were sweeping. The Temple and its service disappeared. The Jews were scattered to the four corners of the earth. The Roman power came into absolute sway. But the first three Gospels betray no knowledge of these changes. Their language, their references to geography, to social, political, and religious conditions are wholly such as would be used by writers in the second quarter of the first century. The only exception to this statement is found in the brief prophecy of the destruction of Jerusalem. And that is so indefinite that it is really no exception to the rule. To those familiar with literary analysis, this is as clear proof as we can possibly have that the records were made and stereotyped before the immense changes that took place in connection with the destruction of Jerusalem. It would be impossible for a person at the present time to write a history of events before the Civil War without using language and geographical and political references which would betray his knowledge of the changes produced by that event. In a similar manner may we reason with even stronger force that the Gospels are contemporary documents. They furnish us the story as it was told by the Apostles in their lifetime, and accepted by the early Christians as the sole basis of their religious hopes and activities.

The critics are therefore compelled to give a rational account of the origin of the four Gospels before the close of the first century and during the apostolic age. How could such a literature have arisen? If it is not the record of truth; if Christ was not born, as the Gospels assert; if he did not perform the miracles which are attributed to him; if he did not rise from the dead and ascend on high, as he is reported to have done,—then this story has originated either through fraud or delusion. We are not aware that any would at the present time attribute it to fraud. But with no more reason can it be attributed to delusion. It is in vain to magnify the credulity of the age in which the Gospel narratives were accepted; for in the first place, it was not a specially credulous age. It was an age of great enlightenment. Many distinguished names of historians, philosophers, and scientific men have come down to us from that period. But, furthermore, it is absurd to suppose that credulous individuals could produce such a literature as we find in the New Testament.

As already said, all that we know about the personality of Jesus is found in the four Gospels. The whole picture of Jesus in all its lineaments and proportions was put upon the canvas by the men of the generation that were associated with him in his life. That picture

has entranced the attention of the ages ever since. No one has ever touched it but to mar it. The picture is too beautiful not to be true.

No one familiar with the subject can fail to be impressed with the inferior character of the literature of the post-apostolic age. Clement of Alexandria, Tertullian, Irenaeus, Origen, are great names. They would compare favorably, both in learning and mental capacity, with critics of the present day. But they show, in their writings, the infirmities of the class as a whole. Irenaeus, for example, could soberly argue that it was necessary to have four Gospels, because there were four winds and four corners of the earth. The writings of all of them abound in fantastic and absurd arguments. Had the Gospels been written by such speculative critics, instead of by plain men who narrated simply what their ears had heard, and their eyes had seen, and their hands had handled of the Word of Life, the truth would have been diluted beyond recognition, and perverted beyond all hope of recovery.

No amount of criticism can disturb our well-grounded confidence in the New Testament. The oldest Greek manuscript, the early translations, the innumerable quotations from the early Church Fathers, all bear witness to the remarkable accuracy with which this record has been transmitted to us. In all the copying of these texts, Westcott & Hort affirm that "the amount of what can in any sense be called substantial variation. . . . can hardly form more than a thousandth part of the entire text." And even those variations can be reduced to so small a margin that they need not affect the general interpretation.

So plain and adapted to the common understanding is the literature of the New Testament, that the ordinary reader of the English version is about as well equipped to get at the heart of the revelation as is the erudite scholar in many foreign languages. The Bible was meant to be so plain that the wayfaring man, though a fool, might not err therein. The right of the laity to interpret the Scriptures, which is the foundation-stone of Protestantism, is abundantly supported by study of the character of the Biblical literature. It is adapted to the common understanding and to be interpreted in broad outline. The confidence reposed both in the genuineness of the New Testament books and in their accurate transmission through succeeding generations is not misplaced, but is supported by super-abundant evidence both direct and circumstantial. Providence has not left us without witnesses to rise up in every time of need to confute the doubts that from time to time cloud the vision of erudite but narrow-minded scholars.

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Last week the Meneely Bell Company, of Troy, N. Y., shipped a bell to Constantinople for use in the new building of the Evangelical Armenian Church of that city. This society, started sixty years ago, is the first Evangelical church organized in the Turkish empire, and is the first fruits of the American missions in Turkey. The Meneelys also have bells enroute to China, Alaska, South America and Korea, which is an added testimonial of the fact that their well deserved reputation is not confined to the borders of our own country.



During July we will complete our general plan or policy for the editorial features of the coming year.

Our continually increasing list might satisfy us with the same features that we have used the past year. But we have purposed in our heart and mind to make the EXPOSITOR better each year, more helpful to the preacher than the year before.

We keep in close touch personally with a large number of preachers who are making things happen in their churches, but we wish to know the mind of as many of our 10,000 subscribers as possible.

#### Our Illustrative Department.

We want to improve the quality and get a under range for our illustrations. We are planning for more historical and scientific illustrations, and we are planning some articles which will open your eyes to the illustrations that pass on the street every day.

Have you any suggestions for this department? Let us have them, please.

#### Best of Recent Sermons and the Ecclesiastical Year.

We believe every preacher should read sermons—if not for style and suggestion in his own work—then for his own personal spiritual exercise. He thinks it very important that church members should hear 50 to 100 sermons a year. How many does he hear and read?

The eight or ten we give are condensed about one third. Would you prefer them in full and less of them? We have a wide range of preachers. Whose sermons do you most enjoy, or whose sermons would you like to see?

If the preacher had nothing else to do but to prepare sermons, then our Ecclesiastical Year would not be so necessary for special sermons or occasions which come along each month. Here we act as your assistant pastor and gather for you from periodicals and libraries all the suitable material there is. You may only use a tenth of it, but you thus get the cream and save your time. How can we make this more useful to you?

#### Methods of Church Work.

Are you getting all the practical help you need from this department? Are the plans and schemes suitable for your church?

What is the great need in your church along this line?

#### The Great Need of the Church in General.

This coming year I want THE EXPOSITOR to take up the church's greatest need, problem or difficulty, and help through our 10,000 or more preachers to solve it in their churches.

Are we preaching the kind of sermons needed in the present day? Are we just talking at men? Should we follow the methods of Christ and inculcate principles in men and teach them what is the kingdom of heaven and prove its practical value today?

Are you bothered by criticism and the claims made by the destructive critics? Are you in sympathy with the constructive critics? Would you like to know what is being done in the critical world?

Let me know what you would do if you were editor of THE EXPOSITOR. Address *Editorial Plans*, THE EXPOSITOR, 701-712 Caxton Bldg., Cleveland, O., F. M. Barton, Editor.

## The Expositor and Current Anecdotes

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The photograph of a huge pile of apples that appears in the August *World's Work* was taken in the orchard of Mr. F. Walden, of Zillah, in Yakima county. He is a retired preacher who went to the Yakima valley about ten years ago, bought a tract of land at a low price, and set out an orchard. Three years ago it came into bearing. But Mr. Walden thought he would sell it. He put it on the market, asking \$10,000 for it. He failed to get a buyer that year, and he had the crop on his hands in the fall. The farm has not since been on the market. It is now producing every year from \$12,000 to \$20,000. Mr. Walden lives in Seattle ten months in the year, and spends the other two months harvesting and marketing his fruit crop.—*World's Work*.

We often wonder why a hundred years ago a minister in New England with no salary to speak of could support his family in comfort, send his boys to college, and, dying, leave a moderate estate to his family. One reason is evident. A parish minister a hundred years ago did not buy shares in mining or other stock companies. His modest savings were invested in a homestead or lent on good security at 6 per cent interest. If a thorough exposure of the investments of ministers in our time and the losses sustained by them were possible, we should discover an astonishing leakage. If we could have a responsible and generous committee who would take charge of all ministers' savings, and invest them securely, the result would be almost equal to a pension. What Nathaniel Thayer did for a dozen of our older ministers who were left well provided for shows what might be done.—*Christian Register*.